ANNUAL
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First Volume

(1969)

GANGANATHA JHA KENDRIYA SANSKRIT VIDYAPEETHA
ALLAHABAD
1974

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Foreword by

Dr. MANDAN MISHRA
Principal

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GANGANATHA JHA KENDRIYA SANSKRIT VIDYAPEETHA
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FOREWORD

Indic studies are now the equal concern of Indian and Western scholars. The rapid emergence of research in Indological subjects is reflected in quantum of Indological literature published in the form of books, research articles and proceedings of learned societies. So great is the mass of this published material that even specialist scholars cannot keep themselves abrest of the contributions on their particular topic of interest. Furthermore, whatever time and energy of a research scholar is forced to waste in search of this material can be better utilised in his own research work. It is after a long time that we have realized the importance of bibliographical compilation and consequently there have been partial attempt in indexing Indological literature in Kern Bibliography, Prācī—Jyoti, Orientalische Bibliographie (now ceased) and Luzac's Oriental list etc. But a comprehensive bibliography of Indology has been a long desideratum, towards which the present bibliography of Indology is our humble attempt. This is the beginning of the project as visualized and contemplated by Late Mm. Dr. Umesh Mishra, former Secretary of the erstwhile G. N. Jha Research Institute (now G. N. Jha Kendriya Sanskrit Vidyapeetha).

When this Project was undertaken nobody had the practical idea of the various types of difficulties which one was destined to face. The main object of the *Annual Bibliography of Indology* is to collect and classify published meterials pertaining to all Indological topics and thereby provide a convenient medium of reference for all those interested in further studies and research on any aspect of this particular subject. It is a privilege to introduce the first issue of the *Annual Bibliography of Indology*, for the year 1969, to the world of scholars in general and Indologists in particular. Many important articles, monographs and proceedings of learned societies have been published in out-of-the way places and it is difficult to locate them even in good libraries. The entries listed in the bibliography have been culled from a great variety of sources, most of which have been personally examined by the compiler as far as possible. In other cases she had to rely on the standard library catalogues, book reviews and other relevant subject bibliographies published so far.

It may not be as complete as one would have liked it to be, but even then it will render the work of Indologists more easily accessible. I am happy to record M/s Allahabad Block Works in producing the bibliography neatly. Finally, we crave the indulgence of scholars for their suggestions and comments in making this bibliography more usable and complete in its future issues.

Caitraśukla-pratipat
Vikrama-Saṁvat-2031
24th March, 1974
ALLAHABAD

Dr. Mandan Mishra
Principal

PREFACE

The utility and necessity of a bibliography for research scholars cannot be over-emphasised. When the work of preparing the *Annual Bibliography of Indology* (*ABI*) for the year 1969 was taken up, there was no such work in the field exclusively devoted to Indology which would inform the research scholars about the current studies being done on the subject in order to avoid the wastage of national labour, money and time. Vedic bibliographies continuedly published by Professor L. Renou and Professor R. N. Dandekar were limited to Vedic studies only. *Prācī-Jyoti* of Kurukshetra University served the purpose of the research scholars well but its approach was selective. Its publication also ceased after some issues (though it has recently been started again). In view of this lack of an Indological research tool, the Ganganatha Jha Research Institute (now Ganganatha Jha Kendriya Sanskrit Vidyapeetha) planned for the publication of *ABI*. In doing so it was only translating into action the wish of late Mm. Dr. Umesh Mishra, former Secretary of the Institute. Circumstances beyond our control much delayed the publication of this work. Since the libraries of Allahabad were not rich in research periodicals. we mainly had to depend upon the libraries of Benaras Hindu University and Varanaseya Sanskrit Vishwavidyalaya, Varanasi. Unfortunately, libraries at more distant places could not be consulted. The annotation of each and every entry was originally planned to be given but time and resources forbade us from doing so and only the important entries could be commented upon. Now the first volume of *ABI* is before the scholars. Within our limitations, all efforts have been made to make it as comprehensive as possible. Despite its deficiency if it proves a bit helpful to the scholars in their studies, I shall deem myself amply rewarded.

The present volume covers only those books and articles, reviews, notes etc. in Indian and foreign periodicals on Indological subjects which were either published or were deemed to have been published during 1969. As many as 253 periodicals have been fully scanned. The entries are classified subject-wise into twenty-four sections and arranged author wise in alphabetical order. A list of periodicals which have been referred to and indexes have been duly included.

The next volume of *ABI* for 1970-71 is nearing completion and will be out soon. In this connection, the suggestions from scholars all over the world are invited to make the work

still more comprehensive and useful in its future issues. They are further requested to inform the Vidyapeeth of their contributions concerning Indology to be included in the future volumes.

I am thankful to Dr. B.N. Mishra, Librarian of this Vidyapeetha, for his valuable suggestions and advice liberally extended to me during the course of the publication of this work. Thanks are due to Dr. Kishore Nath Jha who helped me in arranging some index-cards alphabetically.

I must express my gratitude to Dr. Jayakanta Mishra, Dr. Aryendra Sharma, Shri A.M. Shastri, Dr. M.D. Balasubrahmanyam and Dr. Mandan Mishra, without whose inspiration, guidance and help this work would have never seen the light of day.

MAYA MALAVIYA

Allahabad
18.3.74

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LIST OF PERIODICALS WITH ABBREVIATIONS

ABORI : *Annals of Bhandarkar Oriental Research* Institute, Poona.

Acta Univ. : *Acta Universitatis*, Carolinae, Praha.

AIOC : *All India Oriental Conference*, BORI, Poona.

AJ : *The Antiquaries Journal*, Oxford Univ. Press.

ALB : *Adyar Library Bulletin*, Madras.

Ālocanā, Delhi.

AM : *Astrological Magazine*, Bangalore.

Am. Anthro. : *American Anthropologist*, Washington.

Am. Rev. : *American Review*, New Delhi.

Anekānta, Delhi.

Anthro. : *Anthropologist*, Delhi University, Delhi.

Anthropos, Revue Internationale d' Ethnologie et de Linguistique, Schweiz.

Antiquity, England.

Anuvāda, Translator's Association of India, Delhi.

AOS : *American Oriental Series*, New Haven.

AP : *Aryan Path*, Bombay.

AQ, ASQ : *Assam Quarterly*, Gauhati.

Archt. J. : Architects Journal.

Archiv : *Archiv Orientalni*, Prague.

ARGPL : *Abridged Reader's Guide to Periodical Literature*, Bronx.

Asia, Asia Society, New York.

Asia Maj. : *Asia Major*, Lund Humphries, London.

BCGV : *Bulletin of the Chunilal Gandhi Vidyabhawan*, Surat.

BDCRI : *Bulletin of the Deccan College Res. Inst.*, Poona.

Bengal, BPP : *Bengal : Past and Present*, Cal. Hist. Soc., Calcutta.

BEFEO : *Bulletin de l' Ecole Francaise d' Extreme-Orient*, Paris.

BGOML : *Bulletin of the Govt. Ori. Mss. Library*, Madras.

Bhāratodaya, Jwalapur.

Bhāratī, Utkal University Journal.

Bhāratī, Jaipur.

Bhā. Iti. Sanśo. : *Bhārata Itihāsa Sanśodhana Maṇḍala*, Poona.

Bhāṣā, Delhi.

BhV : *Bhāratīya Vidyā*, Bharatiya Vidya Bhawan, Bombay.

BIHR : *Bull. of the Inst. of Historical Res.*, Calcutta.

BIIAS : *Bulletin Indian Inst. of Advanced Studies*, Simla.

BIPGS : *Bull. of the Inst. of Post Graduate (evening) Studies*, University of Delhi.

BITC : *Bull. of the Inst. of Traditional Cultures*, Madras.

Br. J. Aesthe. : *British Journal of Aesthetics*.

BRMIC : *Bull. of the Ramkrishna Mission Inst. of Culture*, Calcutta.

BrV : *Brahmavidyā*, Adyar Libr. Bull., Madras.

BSKOr. : *Beiträge zur Sprach und Kulturgeschichte des Orients, Walldorf, Hessen.*

BSOAS : *Bull. of the School of Oriental and African Studies*, Univ. of London.

CAJ : *Central Asiatic Journal*, Hague.

Cal. R. : *Calcutta Review*, Univ. of Calcutta.

Carvan, New Delhi.

CBI : *Cumulative Book Index*, Bronx.

CF : *Cultural Forum*, Ministry of Education, Govt. of India.

CHL : *Commentationes Humanarum litteraum*, Helsinki.

Choice, American Libr. Association, Chicago.

Contemporary : *The Contemporary*, New Delhi.

CR : *Contemporary Review*, London.

DA : *Dissertation Abstracts*, News letter, Association Asian Studies, Ann Arbor, Michigan.

DC : *Deccan Chronicle*, Secunderabad.

DI : *Darshana International*, Moradabad.

Divine : *Divine Life*, Sivanandanagar.

DR : *Drama Review*, New York.

DT; *Dā. Trai.* : *Dārśanika Traimāsika*, Kanpur.

DUS : *Dacca Univ. Studies*, Dacca.

EA : *Eastern Anthropologist*, Enthnographic and Folk Culture Society, Lucknow.

Enlite : *Enlite*, Baroda.

ER : *Educational Review*, Madras.

EW : *East and West*, Rome.

FE : *Financial Express*, Bombay.

FL : *Folklore*, Calcutta.

FLL : *Folklore*, London.

FPJ : *Free Press Journal*, Bombay.

Gaveṣaṇā, Kendriya Hindi Sikshana Mandala, Agra.

GIPL : *Guide to Indian Periodical Literature* (Social Sciences and Humanities), Gurgaon.

GJ : *Geographical Journal*, London.

GNW : *German News Weekly*, India.

GP : *Gurukul Patrika*, Haridwar.

HE : *Human Events*, Monograph Association of India, Calcutta.

Hindu, Madras.

Hist. J. : *Historical Journal*, Cambridge.

Hist. T. : *History Today*, London.

Hitavada, Nagpur.

HJ : *Hindustani Jabana*, Hindustani Pracara Sabha, Bombay.

HR : *Historia Religionum*, Leiden.

HT : *Hindustan Times*, New Delhi.

Holiday, Philadelphia.

HUR : *Humanist Review*, Bombay.

IA : *Indian Antiquary*, Bombay.

IAC : *Indo-Asian Culture*, New Delhi.

IE : *Indian Express*, Delhi.

IF : *Indogermanische Forschungen*, Berlin.

IFR : *Indian and Foreign Review*, Delhi.

IJ : *Indo-Iran*, Indo Iran Soc., New Delhi.

IIJ : *Indo-Iranian Journal*, Hague.

IIr : *Indo-Iranica*, Iran Society, Calcutta.

IJEco : *Indian Journal of Economics*, Allahabad Univ., Allahabad.

IJHM : *Indian Journal of History of Medicine*, Madras.

IllW : *Illustrated Weekly*, Bombay.

IMB : *Indian Museum Bulletin*, Calcutta.

IMJ : *Indian Music Journal*, New Delhi.

IN : *Indian Nation*, Patna.

INC : *The Indian Numismatic Chronicle*, Bihar Res. Soc., Patna.

Indica, Heras Inst. of Indian History and Culture, Bombay.

Indo-Asia, Stuttgart.

IL : *Indian Linguistics*, Journal of the Linguistic Soc. of India, Poona.

INL : Indian Literature, Calcutta.

INRA : *Indian Railways*, Railway Board, New Delhi.

IPhC : *Indian Philosophy and Culture*, Inst. of Or. Philosophy, Vrindaban.

IPhQ : *International Philosophical Quarterly*, Fordham Univ., New York.

IQ : *Indian Quarterly*.

IsC : *Islamic Culture*, Hyderabad.

ISPP ; *IST* : *Indian Studies : Past and Present*, Calcutta.

JAFl : *Journal of American Folklore*, Austin.

JAIH : *Journal of Ancient Indian History*, Univ. of Calcutta.

Janata, Bombay.

JAOS : *Journal of American Oriental Society*, New Haven.

JAS : *The Journal of Asian Studies*, Ann Arbor, Michigan.

JASP : Journal of Asiatic Society of Pakistan, Dacca.

JBRI : *Journal of the Bihar Res. Inst.*, Patna.

JEH : *The Journal of Economic History*, New York Univ., New York.

JESHO : *Journal of Economic and Social History of the Orient*, E. J. Brill, Leiden.

JGJRI : *Journal of the Ganganath Jha Research Institute*(Now *JGJKSV*), Allahabad.

JHR : *Journal of Historical Research*, Ranchi.

JIAP : *Journal of the Indian Academy of Philosophy*, Calcutta.

JIBS : *Journal of Indian and Buddhist Studies*, Univ. of Tokyo, Japan.

JIH : *Journal of Indian History*, Univ. of Kerala, Trivendrum.

JILI : *Journal of the Indian Law Institute*, Bhagwandas Road, New Delhi.

JJ : *Jain Journal*, Calcutta.

JJCL : *Jadavpur Journal of Comparative Literature*, Jadavpur Univ., Calcutta.

JKU : *Journal of Karnatak Univ.*, Dharwar.

Jñānodaya, Varanasi.

JNES : *Journal of Near Eastern Studies*, Univ. of Chicago Press, Chicago.

JOI : *Journal of Oriental Institute*, Baroda.

JOR : *Journal of Oriental Research*, Madras.

JP : *Jñānapītha Patrikā*, Varanasi.

JPR : *Journal of the Psychological Researches*, Madras Psychology Soc., Madras.

JRAS : *Journal of the Royal Asiatic Society of Great Britain and Ireland*, London.

JRIHR : *Journal of the Rajasthan Institute of Historical Research.*

JRSIPC : *Jonrnal of the Royal Society for India, Pakistan and Ceylon.*

JSR : *Journal of Social Research*, Ranchi.

JSS : *The Journal of Siam Society*, Bangkok.

JSU : *Journal of Shivaji University*, Kolhapur.

JTMSSML : *The Journal of the Tanjore Maharaja Serfogi's Sarasvatimahal Library*, Tanjore.

JUB : *Journal of the Univ. of Bombay*, Bombay.

JUPHS : *Journal of the Univ. of Poona*, (Hum. Sec.)

JYI : *Journal of the Yoga Institute*, Santacruz, India.

KKT : *Kalyana Kalpataru*, Gita Press, Gorakhpur.

KS : *Śrī Kṛṣṇa Saṁdeśa*, Shri Krishna Janmasthan, Seva Sangh, Mathura.

KURJ : *Kurukshetra Univ. Research Journal*, Kurukshetra.

Language, Baltimore.

LMFA : *Literature* Music *Fine Arts*, German Studies, Tubingen.

MAI, Man : *Man in India*, Ranchi.

Mādhyama : Hindi Sahitya Sammelan, Prayag.

MAPA : *Maharashtra Paricaya*, Maharashtra Information Centre, New Delhi.

Marg, Bombay.

Mar. Sanśo. P. : *Marāthī Sanśodhana Patrikā*, Marathī Sanshodhana Mandal, Bombay.

Matrusri : Baptalla, South India.

MB : *Mahabodhi*, Mahabodhi Society of India, Bankim Chatterji Street, Calcutta

M. Bhāratī : *Maru Bhāratī*, Birla Education Trust, Pilani.

MI : *Mother India*, Shri Aurovindo Ashram, Pondicherry.

Mirror.

MO : *The Mysore Orientalist*, Oriental Research Institute, Mysore.

MPC : *Madhya Pradesh Chronicle*, Bhopal.

MQ : *Multilingual Quarterly*.

MR : *Modern Review*, Pravasi Press, Calcutta.

MS : *Main Stream*, New Delhi.

MUG : *Mysore University Gazette*.

Mundus, Stuttgart.

MW : *The Middle way*, Journal of the Buddhist Society, London.

NH : National Herald, Lucknow.

Navabhārata : Prajna Pathshala Mandal, Matunga—Bombay.

NP : *Nāgarī Patrikā*, Nagari Pracharini Sabha, Varanasi.

NT : *Navabharat Times*.

Num. Lit. : *Numismatic Literature*, The American Numismatic Society, New York.

NVmen, International Association for the History of Religions.

OH : *Our Heritage*, Skt. College, Calcutta.

OJ : *Oriental Journal*, Venkateshvara Univ., Tirupati.

Organiser, Delhi.

PA : *Public Affairs*, Bangalore.

PAPhS : *Proc. American Philosophical Society*, Poona.

Paramparā, Rajasthani Shodha Sansthan, Chaupasani, Jodhpur.

Parkh, Publication Bureau, Punjab Univ., Chandigarh.

Patriot, New Delhi.

PBh : *Prabuddha Bhārata*, Advaita Ashram, Mayavati, Himalaya.

PEN : *Indian P.E.N.*

PEW : *Philosophy East and West*, Univ. of Hawaii.

PH : *Philosophy and History*, German Studies, Tubingen, (Germany).

PICO : *Proceedings of International Congress of Orientalists*.

PP : *Pranava Parijata*, Sitaram Vaidika Mahavidyalaya, Calcutta.

PQ : *Philological Quarterly*, Univ. of Jawa.

Prajñā, Banaras Hindu Univ., Varanasi.

PSPS : *Proc. of Seminar on Prakrit Studies*, Poona.

Purāṇam, All India Kashiraj Trust, Varanasi.
Purodha : Aravind Soc., Pondicherry.
PVP : *Pune Vidyapeetha Patrika*, Univ. of Poona.
QJMS : *The Quarterly Journal of the Mythic Soc.*, Bangalore.
QRHS : *The Quarterly Review of Historical Studies*, Calcutta.
Quest, Bombay.
Ratnākara, Shantinagar, Delhi.
RBh : *Rājasthāna Bhāratī*, Sardul Rajasthani Research Institute, Bikaner.
Ṛtam, Journal of the Akhila Bharatiya Sanskrit Parishad, Lucknow.
Rūpalekhā, All India Fine Arts and Crafts Society, New Delhi.
Śābdī, Vyakarana Parisad Patrika, Sanskrit Univ., Varanasi.
Sādhana, Sadhana Karyalaya, Mathura.
Sāgarikā, Sagar Univ., Sagar.
Saṁskṛti, New Delhi.
Saṁvida, Bharatiya Vidya Bhavan.
Saṅgamanī, Allahabad.
Saṅgīta, Sangeeta Karyalaya, Hathrasa.
SAR : *South Asian Review*, London.
Śāradā, New Delhi.
Sarasvatī, Allahabad.
Sārasvatī : *Sārasvatī Suṣamā*, Sanskrit Univ., Varanasi.
SBh : *Surabhāratī*, Batodara.
Seminar, New Delhi.
SIL : *The State Inst. of Languages*, Kerala, Trivandrum.
Skt. P. : *Saṁskṛta Pratibhā*, Delhi.
SL : *Searchlight*.
Soc. Res. : *Social Research*, New York.
Śodha, Magadha Shodha Sansthan, Bihar Sharif, Patna.
Soviet R. : *Soviet Review*, U.S.A.
SP : *Summary of Papers*, AIOC, Calcutta.
ŚP : *Śodha Patrikā*, Rajasthan Vidyapeetha, Udaipur.
S. Patrikā : *Sammelana Patrikā*, Allahabad.
ŚPP : *Śāradā Pīṭha Pradīpa*, Dwarka.

SR : *Sikh Review*, Calcutta.

Śramaṇa, Jainashram, B.H.U., Varanasi.

Stud. Phil. : *Studies in Philosophy*, Univ. of North Carolina Press, Chapal Hill.

Sunday St. : *Sunday Standard*, Madras.

Sun. St. : *Sunday Standard*, New Delhi.

Sūryodaya, Jagatganj, Varanasi.

Svādhyāya, Univ. of Baroda.

SZ : Spolia Zeylanica, Colombo.

TAPS : *Transcriptions of the American Philosophical Soc.*, Philadelphia.

Theosophist, Theosophical Society, Madras.

Thought, Delhi.

TI : *Times of India.*

Tribune : Ambala.

Tribeni, Masulipatam.

UF : *Unesco Features.*

Universitas, Stuttgart, Germany.

USIJ , *Journal on Defence Affairs*, Kashmir House, New Delhi.

Vāk : Saurashtra Univ. Journal, Rajkot, Gujarat.

VAMYbk. : *Victoria and Albert Museum Year book.*

Vārtāvaha : Bull. of the Central Inst. of Indian Languages, Mysore.

VBQ : *Visva Bharati Quarterly*, Santiniketan.

VBhP : *Viśva Bhāratī Patrikā*, Santiniketan.

VD : *Vedic Digest*, Baroda.

Veda-Vāṇī, Model Town, Sonipata.

Vidyā, Gujarat Univ.. Ahmedabad.

VJ : *Viśva Jyoti*, Hosiarpur.

VIJ : *Visvesvarananda Indological Journal*, Hosiarpur.

Viśvambharā, Bikaner.

VK : *Vedanta Kesari*, Madras.

VL : *Vedic Light.*

VS : *Viśva Saṁskṛtam*, Hosiarpur.

WZKSO : *Wiener Zeitschrift Für die Kunde des Süd-Ost-Asiens*, Wien.

YP : *Yugaprabhāta*, Matribhumi Prak. Kalikat, Kerala.

ZDMG : Zeitschrift der Deutschen Morgenländischen Gesellschaft, Wiesbaden.

LIST OF PUBLISHERS WITH ABBREVIATIONS

AACR—Assam Academic Cultural Relations, Gauhati.
Acad. Pubs.—Academic Publications, Calcutta.
Acad. Gen. Edu.—Academy of General Education, Manipal.
Adarsha—Adarsh Sahitya Sangh, Churu.
Adhyatma Prakash—Adhyatma Prakash Karyalaya, Holenarsipur.
Affiliated—Affiliated, New Delhi.
Akad. Verlag—Akademic Verlag, Berlin.
Aligarh Muslim University, Aligarh.
Allen—Allen and Unwin, London.
Allied—Allied Pubs., Bombay.
Aloka—Aloka Prakashan, Raipur.
ALP—Adyar Library Publications, Adyar.
ALRC—Adyar Lib. Res. Centre, Adyar.
Amar Pubs., Varanasi.
Andhra Acad.—Andhra Pradesh Academy, Hyderabad.
Andhra Prak.—Andhra Prak. Sahitya Academy, Hyderabad.
Andhra Saraswat Parishad, Hyderabad.
Anusandhan Parishad—Bharatiya Anusandhan Parishad, Simla.
Arya—Arya Bk. Depot., New Delhi.
Arya Skt. Prak., Poona.
Ashoka—Ashoka Prak., Bombay, Delhi.
Ashram—Shri Aurobindo Ashram, Pondicherry.
ASI—Anthropological Survey of India, Calcutta.
Asia P.—Asia Press, Delhi.
Asia Pub. H.—Asia Publishing House, London.
Asiatic Soc.—Asiatic Society, Calcutta.
ASOR—American School of Ori. Res., New Haven.

Asso. Pub. H.—Associated Publishing House, New Delhi.
Asso. Tamil Res. (International), Kuala Lumpur.
Atmaram, Delhi.
Ayurveda Ashram—Ayurveda Ashram, Nadsa, Farrukhabad.
Azad Ori. Res. Inst., Hyderabad.
Baidyanath—Baidyanath Ayurveda Bhavan, Calcutta.
Balark—Balark Skt. Anusandhanam, Baharaich.
Balgovind Prak., Ahmedabad.
Bauddha Bharati, Varanasi.
BESI—Barron's Educational Series Inc., New York.
Bharat Bharati, Varanasi.
Bharat Prak.—Bharat Prak. Mandir, Aligarh.
Bhartendu—Bhartendu Bhavan, Simla.
Bharati Bhavan, Patna.
Bliss—Bliss and Light Pubs., Allahabad.
Bohra—Bohra Prak., Jaipur.
Bookland—Bookland Pvt. Ltd., Calcutta.
Braziller—George Braziller, New York.
Brill, Leiden.
Bruno—Bruno Cassirer, Oxford and Columbia.
BSGM—Banaras Skt. Granthamala, Chowkhamba, Varanasi.
Bureau of Bibliographies (Indian), Delhi.
BVBh—Bharatiya Vidya Bhavan, Bombay.
BVP—Bharatiya Vidya Prak., Varanasi.
Calcutta Bk. H., Calcutta.
CASP—Centre of Advanced Study in Philosophy, Madras Univ., Madras.
CASS—Centre of Advanced Study in Skt, Poona University, Poona.
CBT—Children's Bk. Trust, New Delhi.
CDBT—Cochin Devaswom Board, Trichur.
Central Bk. Depo, Allahabad.
Chakravarthy Pubs., Tirupati.

Chand Jaleri Prak., Jaipur.
Chatushkona, Calcutta.
Chicago Press—Univ. of Chicago Press, New York.
Chirasahitya Prak.—Chirasahitya Prakashan, Banglore.
Chowkhamba—Chowkhamba Vidya Bhavan, Varanasi.
Christ. Humphreys—Christmas Humphreys of the Buddhist Society, London.
Clarendon—Clarendon Press, Oxford.
CUP—Columbia Univ. Press, New York.
CRGM—Chowkhamba Rashtrabhasa Granthamala.
CSGM—Chowkhamba Skt. Granthmala.
CSS—Chowkhamba Skt. Studies.
CSSO—Chowkhamba Skt. Series Office, Varanasi.
Commission for Scientific and Technical Terminology, Delhi.
CUML—Columbia Univ. Modern Library.
CUP—Cambridge Univ. Press, New York.
Dasgupta—A. Dasgupta, Calcutta.
DCPRI—Deccan College Post Graduate and Res. Inst., Poona.
De Sarkar—Jatindra Mohan De Sarkar, W. B.
Deshmukh—Deshmukh Prak., Poona.
Dipti—Dipti Pubs., Pondicherry.
Disputationes Rheno—Trajectinal, The Hague, Paris : Mouton.
Divine Life—Divine Life Society, Sivanandanagar.
Divya Jivan—Divya Jivan Sahitya Prak., Pondicherry.
Doubleday—Doubleday and Co., New York.
Eastern Law House, Calcutta.
EBD Pubs., Dehradun.
Ecole Francaise—Ecole Francaise d' Extreme—Orient, Paris.
Edn. Depot—Educational Supplies Depot, Palghat.
Elliot—Elliot Stock, London.
E. W. Centre Press—East West Centre Press, Honolulu.
Faber—Faber and Faber, London.
Gala Pubs., Ahmedabad.

Gandhi Sahitya—Gandhi Sahitya Sangh, Banglore.
Gen. Printers—General Printers and Publishers, Calcutta.
Ghalib Academy, Delhi.
Griha Prak.—A. V. Griha Prak., Sadashiva Peth, Poona.
Gujarat Loka Sahitya Samiti, Ahmedabad.
Gunasena—M. D. Gunasen and Co. Ltd., Colombo.
Gurdas—Gurdas Kapoor, Delhi.
Gurjar Grantharatna Karyalaya, Ahmedabad.
Harinandan Singh Smarak Nidhi, Darbhanga.
Hemakunt Press, Delhi.
Harrassowitz—Otto Harrassowitz, Wiesbaden.
Harry—Harry N. Abrams Publisher, New York.
Harvard—Harvard Univ., Cambridge.
Higginbothams, Madras.
Hind Pocket Bks., Delhi.
Hindi Bhasha Prak., Bareilly.
Hindi Pracharaka—Hindi Pracharaka Sansthan, Varanasi.
Hindi Sahitya Mandir, Jodhpur.
Hindi Sahitya Sansar, Delhi.
Hindi Samiti, Suchana Vibhag, Lucknow.
Hoe and Co., Madras.
HOS—Harvard Oriental Series, Harvard Univ., Cambridge.
HSGM—Haridas Skt. Granthamala.
Humanities Press, New York.
Ind. Acad.—Indian Academy, Varanasi.
Indian Central Museum, Nagpur.
ICAR—Indian Council of Agricultural Res., New Delhi.
ICCR—Indian Council for Cultural Relations, New Delhi.
IIAS—Indian Inst. of Advanced Study, Simla.
IIC—Inst. of Indian Culture, Bombay.
Impex India, New Delhi.

IMPHM—Indian Music Publishing House, Madras.
Indian Bibliographic Centre, Varanasi.
Ind. Pubs.—Indian Publications, Calcutta.
Indiana Univ. Press, Bloomington.
Indo. B. H.—Indological Book House, Delhi.
Indralaya—Indralaya Prak., Patna.
Insel Bucherei, Frankfurt (Main).
Inst. Francais—Institute Francatis d' Indologie, Pondicherry.
Inst. of Sciences—National Inst. of Sciences of India, New Delhi.
Inst. of Traditional Cultures, Madras.
International Asso. of Tamil Res., Kuala Lumpur.
Ishavasya—Ishavasya Prak., Poona.
Jai Bharat, Bhopal.
Jaidurga Libr., Calcutta.
Jain Mission Society, Madras.
Jain Yuvak Sangh, Madras.
Jawahar Pustakalaya, Mathura.
Jnan Ashram, Wadakanchari (Kerala).
Jnan Bharati, Delhi.
Jnanapeeth—Jnanapeeth Prak., Varanasi.
Jnan Prak., Meerut.
Jnan Prak., Allahabad.
Kailash Prak., Lucknow.
Kailash Pustak Sadan, Gwalior.
Kaivalyadham—Kaivalyadham, S.M.Y.M. Samiti, Lonavla.
Kala Prak., Delhi.
Kalpana Pubs—Kalpana Printers and Publishers, Calcutta.
Kapoor Bros., Srinagar.
Kapur Trust, Ramlal Kapur Trust, Amritsar.
Kashiraj Trust, Ramnagar, Varanasi.
Kaveri Prak., New Delhi.
Kavitaprabhasa—Kavitaprabhasa Grandha Mandali, Rajahmundry.

Kavyalaya—Kavyalaya Pubs., Mysore.

KHS—Kendriya Hindi Sansthan, Agra.

KSGM—Kashi Skt. Granthamala.

KSVT—Kendriya Skt. Vidyapeeth, Tirupati.

Kulkarni, Kashinath P., Poona.

Lakshmi Bk. Store, Delhi.

Lakshminarayan—Lakshminarayan Agrawal, Hospital Road, Agra.

Lalitkala, Sanskriti and Sahitya Academy, Jammu.

Lalwani—Lalwani Pub. House, Bombay.

L. D. Inst.—L. D. Institute of Indology, Ahmedabad.

Lipika, Calcutta.

Logos Pubs., Bombay.

Lokabharati—Lokabharati Pubs., Allahabad.

Lokachetana– Lokachetana Prak., Jabalpur.

Loka Kala Mandal (Bharatiya), Udaipur.

Macmillan, London.

Macmillan Co., Toronto.

Malaya Press—Univ. of Malaya Press, Kuala Lumpur.

Manish—Manish Granthalaya, Calcutta.

Manohar Pub., Srinagar.

Martinus Nijhoff, The Hague.

Marudhar Prak., Jaipur.

Mateshwari Prak., Bhilwara.

M. B. Bk. Ag.—Mahobodhi Bk. Agency, Calcutta.

Meenakshi—Meenakshi Prak., Meerut.

Meharchand—Meharchand Lakshmandas, Delhi.

MGM—Mithila Granthamala.

Mithila Darshana, Calcutta.

Mohan Pathippaham, Madras.

Motilal—Motilal Banarasidas, Delhi.

M. S. Univ., Baroda.

Mukherji—A. Mukherji and Co., Calcutta.

Mukhopadhyaya—Firma K. L. Mukhopadhyaya, Calcutta.

Narayanan, N. Subha, Madras.

Munshiram—Munshiram Manoharlal, Delhi.

Mysore Acad., Mysore Lalitkala Academy, Banglore.

Nachiketa—Nachiketa Pubs., Bombay.

National Bk. Agency, Calcutta.

National Pub. H., Delhi.

Nava Bharat—Nava Bharat Pubs., Calcutta.

Navnita Prak., Delhi.

Navayug Granthagar, Lucknow.

Navayug Pub., Delhi.

NBTI—National Bk. Trust of India, Delhi.

NCERT—National Council of Edu. Res. and Training, New Delhi.

Neelabh—Neelabha Prak., Allahabad.

New Acad. Pubs., Jullundur.

New Century Bk. H., Madras.

NISI—National Inst. of Sciences of India, New Delhi.

OBRC—Oriental Bks. Reprint Corporation, Delhi.

Orient Longmans, Calcutta, Bombay.

Orient Press Publishers, Amsterdam.

Oriental Pub. House, Agra.

Orient Pubs., Varanasi.

Orientalischen Handschriften—Verzeichnis der Orientalichen Handschriften in Deutschland, Weisbaden.

Ori. Res. Inst., Mysore.

Osmania Medical College, Hyderabad.

Osterreichische Akademie der Wissenschaften.

Oxford, Bombay.

OUP—Oxford Univ. Press, Calcutta.

Padma Bk. Co., Jaipur.

Pali Text Society.

Pancharatra Parishodhana Parishad, Madras.

Parent Teacher Asso. of India, Delhi.
Parimala—Parimala Prak., Allahabad.
Patrika--Amrit Bazar Patrika, Calcutta.
PBS—Prabhu Book Service, Gurgaon.
Penguine Books, Baltimore.
Pennsylvania Press—Univ. of Pennsylvania Press, Philadelphia.
Peoples Pub. H., New Delhi.
Popular—Popular Prak., Bombay.
Prabartak Publishers.
Prachin Vaijnanika Anusandhan Sansthan, New Delhi.
Prachya Vidya Pratishthan—Rajasthan Prachya Vidya Pratisthan, Jodhpur.
Praima Publication, Calcutta.
Prajnanam, Calcutta.
Prakash—Prakash Pubs., Jaipur.
Prakash Pubs., Alwar.
Prakash Bk. Depot, Bareilly.
Praminik Prak., Agra.
Prentice Hall—Prentice Hall (N. J.), Eaglewood Cliffs.
Presses Universitaires—Presses Universitaires de France, Paris.
Princeton—Princeton Univ. Press.
Prithvi Prak., Varanasi.
Progressive—Progressive Pubs , Calcutta.
Publication Board, Gauhati.
Pub. Div.—Publications Division, New Delhi.
Punjabi Pubs., Jullundur.
Punjabi Pustak Bhandar, Delhi.
Punjabi Univ., Patiala.
Punjabi Univ., Chandigarh.
Punthi—Punthi Prak., Calcutta.
Pushtimargiya Pustakalaya, Nadiad.
P. V. Res. Inst., Jainashram, Varanasi.

Radhakrishna—Radhakrishna Prak., Delhi.
Raghavan, V., Madras.
Registrar General, India, New Delhi.
Raj. Pubs., Jullundur.
Rajakiya Vidyalaya, Ajmer.
Rajasthan Prak., Jaipur.
Rajasthan Ori. Res. Inst., Jodhpur.
Rajasthani Shodha Sansthan, Chaupasani.
Rajkamal—Rajkamal Prak., Delhi.
Rajpal—Rajpal and Sons, Delhi.
Ramayana Mudranalaya, Madras.
Rambagh Palace, Darbhanga.
Ramchandra Pubs., Allahabad.
Ramkrishna Ashram, Nagpur.
Ramlal, New Delhi.
Ramnarayan Lal, Allahabad.
Ram Prasad and Sons, Agra.
Rangacharya Memorial Trust, Madras.
Ranjit Pub. H., New Delhi.
RAS—Royal Asiatic Society, London.
Rashtrotthana Sahitya, Banglore.
Rashtrabhasa—Bihar Rashtrabhasa Parishad, Patna.
Ravindra Prak., Gwalior.
Regal Bk. Depot, Delhi.
Reidal Pub. Co., Dordrecht.
Rider—Rider and Co., London.
S. Chand—S. Chand and Co., New Delhi.
Sagar Pub., Delhi.
Sahaj Marg—Sahaj Marg. Res. Inst., Tirupati.
Sahiti Samiti—Sahiti Samiti, Repalle-Guntoor, Sahitya Academy, New Delhi.
Sahitya Bhandar, Meerut.
Sahitya Bhavan, Allahabad.

Sahitya Niketan, Kanpur.
Sahitya Prakashan—Sahitya Prakashan Mandir, Gwalior.
Samaj Pustakalaya, Dharwar.
Samajik Prakashan, Delhi.
Samvartika—Samvartika Prak., Allahabad.
Sangita Natak—Sangita Natak Academy, New Delhi.
Sanmarg Prak., Delhi.
Sanskrit and Prakrit Deptt., Jain College, Ara.
Sanskriti Sansthan, Bareilly.
Sanskritik Pustak Bhandar, Calcutta.
Sarasvati Prak.—Sarasvati Prak. Mandir, Agra.
Sarasvati Press, Allahabad.
Sarasvati Pustak Sadan, Agra.
Satakshi, Cuttak.
Satsahitya Prak. Trust, Bombay.
Scandinavian Inst.—Scandinavian Inst. of Asian Studies, Copenhagen.
Scientific Book Agency, Calcutta.
SDAT—State Deptt. of Archeology, Tamilnadu.
Seeman—Seeman, E. A., Leipzig.
Setu Prakashan, Jhansi.
Shabdakara, Delhi.
Shahani Co., Ahmedabad.
Shastri Vidyapeeth—Lal Bahadur Shastri Kendriya Skt. Vidyapeetha, Delhi.
Shivaji Vidyapeeth, Kolhapur.
Shodha Sansthan—Bharatiya Shodha Sansthan, Rajasthan.
Shuddhanand Library, Madras.
SKGM—Shrī Krlshna Granthamālā.
Skt. Bharati, Warangal.
Skt. College, Calcutta.
Skt. Edu. Soc.—The Sanskrit Education Society, Madras.
Skt. Parīshad—Akhil Bharatiya Skt. Parishad, Lucknow.

Skt. Pustak Bhandar, Calcutta.
SRCM—Shri Ramchandra Mission, Shahjahanpur.
Sterling—Sterling Pubs., Jullundur.
Student's Bk. Co., Jaipur.
Sudarshanachar, B. J., Maharaja Skt. College, Mysore.
Sukhia Pokhri, Chopal Lams.
Suruchi Prak., Mysore.
Surya Prak., Delhi.
Swadhyaya Mandal, Paradi.
Taplinger Pub. Co., New York.
Terapanthi—Terapanthi Mahasabha, Jain Svetambar Terapanthi Mahasabha, Calcutta.
TIP— Times of India Press, Bombay
Thames and Hudson, London.
Tirukkural Prachar Sangh, Tiruchirpalli.
Triveni Pubs., Madras.
Ubhaya Vedanta Granthamala, Madras.
Univ. Malaya Press, Kuala Lumpur.
Usha Press, Mysore.
Usha Sahityamala, Mysore.
Varalakshmi —Varalakshmi Academy of Fine Arts, Mysore.
Varnali—Varnali Prak., Calcutta.
Vavillarama Swami Sastrulu and Sons, Madras.
VBhP—Vidya Bhavan Prak.
VBhSGM—Vidyà Bhavan Ayurveda Granthamala.
VBhAGM—Vidya Bhavan Sanskrit Granthamala.
Veda Sansthan, Ajmer.
VBhRGM—Vidya Bhavan Rashtrabhasha Granthamala.
Vedic Sahitya Sadan, Hosiarpur.
Venkateshwar Univ., Tirupati.
Vidya Mandir, Ranikatra, Lucknow.
Vijay Bks., Vijayawada.
Vinod—Vinod Pustak Mandir, Agra.

Vishvavidyalaya Prak., Varanasi

Vishveshwaranand—Vishveshwaranand Bk. Agency, Hosiarpur.

Vivekananda Centre—Ramkrishna Vivekanand Centre, New York.

VnRGM—Vidyanand Rashtrabhasha Granthamala.

Vora, Bombay.

VVGM—Vidya Vilas Granthmala.

Washington Press—Univ. of Washington Press.

William Collins, London.

Wisconsin Press—Univ. of Wisconsin Press, London.

Writers Workshop, Calcutta.

(The) World Press, Calcutta.

Yashawanta Mahavidyalaya, Nanded.

Yigcha—Yigcha of the Byes College of Sera Monastery.

Young Asia Pubs., Delhi.

Yuganirmana Sahityagar, Jaipur

GENERAL ABBREVIATIONS

Acad.	...	Academy
Ag.	...	August
AIHC	...	Ancient Indian History & Culture.
Ap.	...	April
App.	...	Appendix
Asso.	...	Association.
Bib.	...	Bibliography.
Bk.	...	Book
Bull.	...	Bulletin
Ch.	...	Chapter
Co.	...	Company
Comp.	...	Compilation, Compiler, Compiled.
Contd.	...	Continued.
De.	...	December
etc.	...	*et cetra*
Ed.	...	Editor
Edn.	...	Edition
Fe.	...	February
Fig.	...	Figure
H.	...	House
Illus.	...	Illustration (s)
Inst.	...	Institute
Intro.	...	Introduction (s)
J.	...	Journal
Ja.	...	January
Jl.	...	July
Ju.	...	June
Lib.	...	Library
Lit.	...	Literature.

Ltd.	...	Limited
MBh.	...	Mahābhārata
Mr.	...	March
My.	...	May
Nov.	...	November
Oc.	...	October
Ori.	...	Oriental
Pl.	...	Plate (s)
Pkt.	...	Prakrita
Proc.	...	Proceeding (s)
Pt.	...	Part
Pub.	...	Publication, Publisher, Published.
Res.	...	Research
Rev.	...	Review
RV.	...	Ṛgveda.
Skt.	...	Sanskrit
Soc.	...	Society
Tr.	...	Translation, Translator, Translated.
Univ.	...	University
Unpub.	...	Unpublished.
Vol.	...	Volume

SYSTEM OF TRANSLITERATION INTO ROMAN

अ—a
आ—ā
इ—i
ई—ī
उ—u
ऊ—ū
ऋ, ॠ—ṛ, ṝ
ऌ, ॡ—ḷ, ḹ
ए—e
ऐ—ai
ओ—o
औ—au
अनुस्वार—ṁ,
विसर्ग—ḥ

क्—k
ख्—kh
ग्—g
घ्—gh
ङ्—ṅ
च्—c
छ्—ch
ज्—j
झ्—jh
ञ्—ñ
ट्—ṭ
ठ्—ṭh
ड्—ḍ
ढ्—ḍh
ढ़्—ṛh
ण्—ṇ
त्—t
थ्—th
द्—d
ध्—dh
न्—n

प्—p
फ्—ph
ब्—b
भ्—bh
म्—m
य्—y
र्—r
ल्—l
व्—v
श्—ś
ष्—ṣ
स्—s
ह्—h
क्ष्—kṣ
त्र्—tr
ज्ञ्—jñ
ळ्—ḻ
अवग्रह—'
ाॅ—ā̆
ॅ—ĕ
ी—ī̆
ु—ū̆

A NOTE ON THE ENTRIES

The entries are arranged alphabetically and subject-wise in the following order:

(i) Author/Ed./Comp.

(ii) Title—article in Roman and book in Italics.

(iii) Journal/Publisher.

(iv) Volumn, part or No./ Place of Publication.

(v) Year—in case of books published before 1969.

(vi) Pages.

(vii) Publication no., and/price in case of books.

(ix) Annotations where necessary.

(x) Cross-references to Book Reviews.

I..... ANTHROPOLOGY AND ETHNOLOGY

1. ABBI, Bihari L. and others (Eds.). *Urgent Research in social Anthropology*: Proceedings of a conference. IIAS, 235. 30.00

2. BAJPAI, K. D. Chalcolithic Culture of Eastern Malwa. *MPC*, 30 Jl, 4 : 3.

3. BANERJEE, Malay Kumar. Anthropometry of the Saharaja of Jhansi, U. P. *MAI*, XLIX (1), 58-63.

4. BANERJEE, Papia. Anthropometry among the Peoples of Midnapur, West Bengal. *MAI*, XLIX (4), 361—71.

5. BASU, Arabinda Finger-prints of the Korku. *MAI*, XLIX (1), 93—101.

   A comparative study of the finger-prints of the Korku, a Munderi-speaking tribe from Melghat forest regions.

6. BHOWMICK, P. K. (1) *Occupational Mobility and Caste Structure in Bengal*. Ind. Pubs., 8+98. 15.00

   A projected study in applied or action Anthropology; shows how rural market may afford significant unit of research of socio-anthropological problems; deals with Silda and Balpahari markets of Midnapur district of West Bengal.

   .... (2) Changing Societies in Frontier Tracts of Bengal. *BRMIC*, XX (9), 253—62.

7. BONOSHREE DEVI and others. Anthropometric Characters of foot of a Rural and an urban Population of Assam. *MAI*, XLIX (1), 41—48.

8. BOSE, Nirmal Kumar. Cultural Relativism. *MAI*, XLIX (1), 1—9.

9. CHANDA, R. P. (1) The Indo-Aryan Races. *ISPP*, X (3), 187—273; *IST*, X (2), 88—129.

   Race and cult ; shaktism; Indo-Aryans and Iranians ; notes.

   .... (2) *Indo-Aryan Races : A Study of the Origin of Indo-Aryan People and Institutions*. Calcutta, 200. 20.00

10. DAS, Bhuban M. and others. Anthropometry of The Kaibarta of Assam. *MAI*, XLIX (1), 49—57.

11. DAYAKRISHNA. *Social Philosophy : Past and Future*. IIAS. 7.50

    A Monograph.

12. GHOSH, Guru Charan. Middle Phalangeal Hair among Certain Groups of Bihar. *MAI*, XLIX (4), 388—97.

13. PRADHAN, H. C. and others (Eds.). *Anthropology and Archaeology*: Essays in commemoration of Verrier Elwin. OUP, 8+328. 30.00

Rev : *Folklore*, *X* (8), 313.

14. RASTOGI, Sudha and others. Ridge-Counts among the Rastogis of Lucknow (U.P.). *MAI*, XLIX (3), 289—94.

15. SACCHIDANAND. Bitlaha : Analysis of a Santal Institution. *MAI*, XLIX (3), 281—88.

16. SARCAR, Dharmadas. (1) Dermatoglyphic Study among three Bengal Castes. *MAI*, XLIX (1), 80—92.

............................(2) A Study of Finger Ball Dermatoglyphics in West Bengal *MAI*, XLIX(4), 378—87.

17. SHARMA, R. N. *Principles of Sociology*. Asia, 18.00

18. SINHA. S. C. and others. The Concept of Diku among the Tribes of Chotanagpur. *MAI*, XLIX (2), 121—38.

19. SRIVASTAVA, R. P. Finger prints, Colour Blindness and other Features in the Miris of Assam. *MAI*, XLIX (4), 398—403.

20. TRIPATHI, K. C. PTC Taste Sensitivity in Some Orissan Castes. *MAI*, XLIX (1) 64—70.

21. VIDYARTHI, L. P. (Ed.). *Applied Anthropology in India*. Kitabmahal, '68, 17+543. 20.00

Rev : *EA*, XXII (3), 399; *JSR*, XII (1), 120—21.

22. VIJAYA KUMAR. Rājasthān mẽ mānava vikāsa kī khoja aitihāsika. *M.Bhāratī* XVII (2), 40—42.

23. VIMAL, Ganga Prasad. Sinsakritika nṛtattva Śāstra kī prakriyā aur pratika Saṅracanā. *Saṁskṛti*, X (1), 50—54.

II . . . . ARCHAEOLOGY

1. AGRAWAL, Govind. cūrū zile ke do prācīna aitihāsika Gā̃v Ghā̃ghū aur Dadrevā. *M.Bhārati, XVI* (4), 18—32.

2. ANTONINI, Chiara Silvi. Swat and Central Asia. *EW, XIX* (1—2), 100—15.

3. BEY, Hamdi. Largest Bronze Age Civilization. *Thought*, 19 Jl, 11—12.

4 CHOUDHURY, P. C. Archaeological Finds at Gauhati with Particular Reference to Icons. *AIOC, XXV*, SP, 170.

The remains consist of old brick-structures, varied specimens of pottery and a large number of icons of historical value with fine sculptural details, engraved on stone, depicting Viṣṇu, Sūrya, Agni, Durgā, śiva-liṅgas etc. Possibly there was a royal temple by the side of the royal palaces built during the 10th—11th century A.D. Temple was possibly reconstructed by some early Ahom ruler which was later demolished by the Muslim invaders in the 17th—18th century A.D.

5. DAS, D. R. Archaeological Evidence on cremation and Post-Cremation Burial in India. *JAIH*, III (1-2), 50—71.

6. GAUR, Tej Singh. Muslimayugīna mālavā kā Jain purātattva. *Anekānta, XXII* (1), 14—15.

7. GUPTA, P. L. Copper Age in Bihar—A Re-discovery. *SL*, 21 My, 4 : 3—7.

8. HANDA, Devendra. Some Antiquities from Sunet. *AIOC, XXV*, SP, 173.

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9. MAHETA, Ramanlal Nagarji. Purāvastuvidyā. *SBh, VII* (1), 56—57.

10. MISHRA, Virendranath. (1) Archaeology : From stone to Metal (Excavations in Mewar). *TI*, 21 se, 3 : 1.

................................(2) Uttarapāṣāṇakālīna Bāgor aur Rājasthān ke prāgitihāsa mẽ usakā sthāna. *Anveṣaṇā*, I (3), 173—84.

11. NARAIN, A. K. *Report on Rajghat Excavations* (2 Vols). Dept. AIHI, B. H. U.

12. NARAIN, R. B. Archaeological Angle (Fresh Light on the problems related to the racial migration in the Gangetic Valley in the Past). *SS*, XXIV (2), 189—95.

13. NAUTIYAL, Kanti Prasad. *The Archaeology of Kumaon* (including Dehradun). CSSO, 20+308+maps, pls. 60.00

A comprehensive study of the cultural heritage of modern Garhwal and Kumaon divisions.

14. PRADHAN, H. C. *Anthropology and Archaeology* see I. 13

15. RAI, Govind Chandra. *Presidential Address*——Archaeological section. AIOC, 25th Session, Jadavpur.

16. SARKAR, S. S. Human Remains from Kauśāmbī. *Ṛtam*, I (1), 131—35.

17. SHAH, Priyabala. Archaeology in India. *ŚPP, IX* (2), 78—82.

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........................(2) Excavation near Ghāligai (1968) and Chronological sequence of Proto-historical Cultures in the Swat Valley (W. Pak.). *EW, XIX* (1-2), 44—87, bib. 87—91.

III ..... ART AND ARCHITECTURE

1. AGARIKA, Govind. Solar and Lunar Symbolism in the Development of Stupa Architecture. *IARC*, XI (5), 112—14.

2. AGRAWAL, Ratnachandra. (1) Rājasthān kī prastara kalā mē Bhīṣma Pitāmaha. *M. Bhāratī, XVII* (2), 5.

..............................(2) Mālavanagar kī prācīna mūrtikalā. *ŚP*, XX (2), 18—23.

..............................(3) An Early Pratihāra Temple at Buchkalā. *BhV*. XXVII (1—4), 55—58.

..............................(4) Unpublished Sculptures from Udaipur Region. *JOI*, XIX(1—2), 164—66.

..............................(5) Newly Discovered Sculptures from Vidiśā. *JOI*, XVIII (3), 252—53.

3. AGRAWAL, V. S. *The Heritage of Indian Art*. Pub. Div., 139. 25.00
   Rev : *IFR*, VI (9), 26.

4. AHUJA, D. R. Jaipur's Art. *HT*, 6 Ju, 7:8.

5. AUBOYER, Jeannine. *Les Arts de l'Inde et des pays Indianisés*. Presses Universitaires, '68, 186+41 pls.
   Rev : *JAOS*, LXXXIX (3), 644—45.
   A brief survey and intro. to the arts of India and South-East Asia; Discussion on Nagara, Vesara, Drāvida types of temples, śikharas, gopurams, vimānas and other aspects of Hindu Temple architecture.

6. BANERJEE, Adris. (1) *Temples of Tripura*. Prithivi Prak., 22+8 pls. 10.00

..............................(2) Erotic Sculptures in Orissan Temples. *JAIH*, III (1—2), 130—32.

7. BARUA, D. K. Fine Arts in the Jātakas. *AIOC*, XXV, SP, 303—5.

8. BARUA, Navakanta. *Bhāratīya charukalar chinaki* (Art and Architecture of India). AACR, 153. 7.50

9. BHARGAV, Krishna Kumar. Ornaments in the Temples of Ahor. *JRIHR*, V (2), 23—24.

10. BHATNAGAR, Vishnu. Kalā mē Gaṇapati. *Jñānodaya*, XXI (4), 119—25.

11. BHAVANANI, Enakshi. *Decorative Designs and craftsmanship of India*. Tarporewala. 65.00
   Rev ; *JIH*, XLVII (139), 218—19; *JOI*, XVIII (4), 383—84.
   The designs and motifs are selected from a wide range of sculpture, frescoes, woven and embroidered fabrics, bead work, blockprints, batik, tie and dye fabrics, patola, metal ware, ceramics, ivory, basketry, jewellery, personal ornaments etc.

12. BHOOTHALINGAM, Mathuram. *A Movement in stone : A Study of Some chola Temples.* New Delhi, 98+38 pls. 18.00

13. BULLETIN, INSTITUTE OF TRADITIONAL CULTURES, MADRAS. Arts and Crafts (Sec. VI). Jl-De, 161—69.

14. BURGESS, James and others. *The Cave Temples of India.* OBRC, 10+536. 125.00
First published in 1880.

15. CHOUDHURY, P. C. "Archaeological Finds with Particular Reference to Icons" see II. 4

16. CHAKRAVARTY, D. K. A Note on the Sūrya Image from Mahisantosh. *JIH,* XLVII (139), 155—58.

17. DAS, D. R. The Śaileśvara and Ṣaṇḍeśvara Temples at Dehar. *JAIH,* II (1—2), 126—28.

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22. DHAKY, M.A. The Arunesvar Temple at Kasindra. *JOI,* XIX (1—2), 157—59.

23. DHAMIJA, J. "Folk Art of Indian women" see IX. 17

24. DIVEKAR, V. R. Taj Mahal. *TI,* 30 Ag, 6 : 6.

25. DRAKE, Malcolm. Architectural Practice in India. *Archt. J.,* CL, 949—50.

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74. KARUNADAS, Y. (1) Buddhist Theory of Matter. *MB*, LXXVII (1), 11—17 ; (2), 36—43.

......................(2) The Buddhist Doctrine of Impermanence. *MB*, LXXVII (6), 213—19.

75. KASHYAP, Bhikkhu J. A Buddhist view on The Freudian Psycho-analysis. *MB*. LXXVII (4—5), 111—14.

76. KAUNDINYA, Rahi. Khāmtibhāṣā kā daṇḍavidhāna Śāstra "thāmmā-sāt". *ŚP*, XX (1), 26—36.

Thāmmāsāt=Apabhraṁśa of Skt. word *dharma-Satya*; Pali=*dhammasata*; Khámtis= a branch of Tāi; followers of Hīnayāna Buddhism.

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78 KIRTHISINGHA, Buddhadasa P. (1) Buddhism—A Democratic and Scientific Way of Life. *MB*, LXXVII (4—5), 169—71.

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81. KUN-DGE'-DPAL-'BYOR, Brug-Chen II. *Legs bśad me tog.* Sukhia Pokhri, 200. 45.00

Intro. to Tantric Buddhism from the mahāmudrā position.

82. LALITHA RAO, M. Buddhist Cave Temple of Kanheri. *HT*, 9 Fe,'3 : 5.

83. LESSING, Ferdinand D. and others (Trs.). *Mkhas Grub Rje's Fundamentals of the Buddhist Tantras.* Monton, '68, 382.

Rev : *JAS*, XXVIII (2), 421—22.

84. LOKESHCHANDRA. Sanskrit Texts from the Ch'ienlung Period. *JGJRI*, XXIII (1—4), 165—69.

85. MACQUITTY, William. *Buddha.* London, 128+illus, 63.70

86. MAHANAYAKATHEARA, Bananda Maitreya. Nectar of Dhamma (An anthology of Pali verses). *MB*, LXXVII (2), 44—49.

87. MAHATHERA H. Saddhatissa. The Methodical Practice of Metta. *MB*, LXXVII (3), 85—88.

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Borobudur (*boro*=vihāra or temple+*budur*=hill ; A Buddhist Javanese monument but not a Hindu Javanese monument as mentioned in the UNESCO report.

..............................(2) What Buddhists believe. *MB*, LXXVII (4—5), 115—18.

89. MAHATHERA, Piyadassi. The Central conception of Buddhism. *MB*, LXXVII (6), 210—12.

90. MALLMANN, Marie-Thérese de. Hindu deities in Tantric Buddhism. *PICO*, III (1), 391—95.

91. MALVANIA, Dalsukh D. Prajñāpanā and ṣaṭkhaṇḍāgama. *AIOC*, XXV, SP, 128.
Sources, Chapters, treatment of the subject matter, authors and their dates.

92. MANO, Ryūkai. On "Abhisamaya". *JIBS*, XVII (2), 917—11.

93. MEHENDALE, M. A. On the Name and Gathā 12 of the Takkārijātaka. *Proc. Semi. Pkt. Stud.*, 125—30.

94. MITCHELL, D. W. No-self Doctrine in Theravāda Buddhism. *Int. Philos. Q.*, 248—60.

95. MITHILESWAR PRASAD. What Marxism Clarifies in Buddhism. *MB*, LXXVII (9), 307—11.

96. MITRA, Jyotir. A study of Anatomical Material in Visuddhimagga of Buddhaghoṣa. *AIOC*, XXV, SP, 127—28.

97. MITTAL, Kewal Krishna. (1) Being and Suffering—Understanding the Noble Truths of the Buddha. *AP*, XL (12), 551—53.

..................................(2) 'Ontological Commitment' in the Context of the Buddhist Thought. *BIPGS*, 84—92.

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99. MṄA-RIS PAN-CHEN, Padma-dbaṅ-rgyal. *Raṅ bźin rdzogs pa.* 40+22. 6.00
Treatise on the "three vows".

100. NARADA, U. *Conditional Relations* (English Translation of Paṭṭhāna Pāli). London, 132+524. 157.50

101. NAUDOU, J. *Les Bouddhistes Kashmiriens au Moyen Age.* Annales du Musée Guiment, LXVII, 242. £ 4.

102. NORMAN, K. R. (Tr.). *Elders Verses* ; Vol. I. (English Translation of Theragathā). London. 64+320. 94.50

103. NU, U. Buddhism After Mahāparinirvāṇa. *MB*, LXXVII (9), 294—302.

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105. PANDEYA, R. C. The Mādhyamika Philosophy : A New Approach. *PICO*, III (1), 421—35.

106. PARANAVITANA, S. A Greek Prince who was a Buddhist Missionary. *MB*, LXXVII (4—5), 122—24.

107. PERERA, T. H. The Four Pillars of Society. *MB*, LXXVII (6), 222—25.

(1) Truth (2) Righteousness (3) Giving (4) Non-violence.

108. PIERCE, D. C. Middle Way of the Jātaka Tales. *JAFL*, LXXXII. 245 - 54.

109. POPPE, Nicholas (Ed. Tr.). *The Twelve Deeds of Buddha : A Mongolian Version of the Lalitavistara.* AF, '67, 175+65 pls. DM 24.

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Tr. of a Tibetan original, now unknown, compiled by c'os-kyi 'od-zer ; consists of a short intro., the Mongol text in transcription, notes to the Mongal text including a reproduction of the original MS.

110. PRATAP CHANDRA. The Alleged Science of The Buddha. *AP*, XL (9), 375—78.

111. PURACHATRA, Prem. Buddhist Literature in South East Asia. *DC*, 9 Ap, 4 : 3—5.

112. RAHUL, R. The Role of Lamas in Central Asian Politics. *CAJ*, XII (3), 209—27.

113. RAIVATADHAMMO (Ed.). *Visuddhimaggo with Paramatthamañjūsā Commentary* : 2 vols. (1 to 6 Niddeso). Varanasi, !571. 68.00

114. RANADIVE, M. S. The Buddhist Idea of Impermanency. *AIOC*, XXV, SP, 129.

Comparison of the Buddhist idea of impermanency with the Jainist view.

115. RAO, S. K. Ramchandra. Visuddhimaggavibhāvinī (Buddhaghosācariyakṛta Visuddhimaggassa Samasato attthavaṇṇanā. *MO*, II (1), 54—64.

A commentary on *Vissuddhimagga* prepared by Buddhaghoṣa about 422 A. D. ; the most popular treatise in Southern Buddhism ; deals with both theoretical and practical aspects of Buddha's teachings.

116. ROBINSON, Richard H. (1) *Early Mādhyamika in India and China.* Wisconsin Press, '67, 11+347. $ 6.50, 49 s

Rev : *BSOAS*, XXXII (3), 630.

..............................(2) Early Buddhist Theory of Knowledge. *JAS*, (28), 380—90.

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......................(2) Kamma. *MB*, LXXVII (7—8), 252—55.

118. SAHA, Kshanika. (1) Some Buddhist Monks of Central Asia in China. *MB*, LXXVII (10), 341—42.

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120. SANGHARAKSHITA, Bhikshu. *The Three Jewels : An Introduction to Buddhism.* Rider, '67, 276. 50 s.

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121. SARKAR, Anil Kumar. *Changing Phases of Buddhist Thought : A study in the Background of East West Philosophy.* Bharati Bhavan, 20+168. 15.00

122. SARKAR, H. *Studies in Early Buddhist Architecture of India.* Munshiram, '66, 8+120. 30.00

Rev : *Indica*, VI (2), 123—26.

123. SASAKI, Genjun H. The Time concept in Abhidharma. *PICO*, III (1), 471—80.

124. SCHIOEGE, Irmgard (Tr.). *Buddhism : A Non-Theistic Religion.* Allen, 216. 40 s.

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126. SHASTRI, Shanti Bhikshu. Lalitavistara kā adhyayana tathā pṛṣṭhalocana. *VBhP*. IX (4), 306—15.

127. SHENDE, Malati J. A Note on the Sociology of Buddhist Tantrism. *MAI*, XL (1), 24—29.

128. SHERABATSKI, F. T. *Bauddha Nyāya.* Chowkhamba, 30.00

Tr : Roy, Ram Kumar.

129. SHUKLA, Karunesh. (1) Buddhist Ātmavāda and Asaṅga. *JGJRI*, XXIII (1—4), 29--49.

........................(2) Sources of Asaṅga's Works. *AIOC*, XXV, SP, 135.

Asaṅga utilised the Buddhist as well as the Brahmanical works and had no concern with the Works of Tantric tradition.

........................(3) Dharmak rti on Īśvarasiddhi. *AIOC*. XXV, SP, 135.

Studies the arguments put forth by Dharmak rti regarding Īśvarasiddhi.

130. SILVA, M. S. C. De. The Buddhist Universe. *MB*. LXXVII (9), 303—6.

131. SINGHA, Jayadhari. (1) *Bauddhagāname tāntrika Siddhānta.* The Author, 10+130. 16.00

Explanation of the technical terms used in the caryāgīti on the basis of Hindu Tantras ; Rendering of 50 songs into simple Maithili ; A critical study of the Caryā literature ; Authority of Munidatta's commentary.

........................(2) Some Thoughts on Buddhism. *AIOC*, XXV, SP, 130.

"Tantrism was not heartily accepted by Buddhists before the 7th Century and the process before that was very slow as it went against the Buddha himself. But Tantrism in India existed in the time of Buddha or even earlier. That means, Buddha deliberately avoided it and later on for their survival Mahāyāni monks embraced it".

132. SINGH, Raghunath. *Buddhakathā ; janma se parinirvāṇa tak. Agra, Śrāvaka-śrāvikā, upāsaka-upāsikāō ke* 123 *carita.* Hindi Pracharaka, 4+332+870. 35.00

Story of the Buddha and his disciples.

133. SINHA, D. N. Life and Message of the Buddha. *BRMIC*, XX (7), 181—92.

134. SIRCAR, D. C. Repudiation of Buddhism by the later Chandras of Bengal. *AIOC*, XXV, SP, 411.

135. SITARAMIAH, G. Poetry in the Samyutta-Nikāya. *AIOC*, XXV, SP. 133.
Evaluates some passages regarding their literary beauty.

136. SONI, R. L. (1) Buddhist Ideal of Livelihood. *MB*, LXXVII, (4—5), 142—45.
...............(2) A Psychological Look at the Dhammadūta work. *MB*, LXXVII, (7—8), 256—63.

137. STCHERBATSKY, F. Th. *Buddhist Logic*. Chowbhamba, 36+669 (VnRGM, 124). 30.00

138. SUZUKI, Beatrice Lane. *Mahāyāna Buddhism*. Macmillan, 158. $ 1.45

139. SWAMI, Sivanand. (1) The Buddha and Buddhism. *Divine*, XXXI (5), 158—61.
........................(2) *The Buddha*. *BJ*, XV (21), 27—30.

140. TALIM, Meena V. Patrons of Buddhism : 1. Bimbisāra. *Indica*, VI (2), 81—90.

141. TARANATHA, Lama. History of Buddhism in India. *JAIH*, III (1—2), 182—92.
Tr : Harinath De.

142. THERA, C. Nyanasatta. The Conception of Happiness and Bliss in the Buddha's Dhamma. *MB*, LXXVII (4—5), 138—39.

143. THERA, Nyanaponika. *The Heart of Buddhist Meditation : Satipaṭṭhāna : A handbook of Mental Training Based on the Buddha's Way of Mindfulness*. Rider, 223. 21 s.
Rev : *AP*, XL (6), 271—72.
With an anthology of relevant texts translated from the Pali and Sanskrit.

144. THITE, Ganesh Umakant. Govatika and Related. *AIOC*, XXV, SP, 134.
A study of the *Govatika* (person who has accepted the life of an ox as a vow) and the related things on the basis of Buddhist, Jaina and Vedic references ; Gosava sacrifice ; the practices of the Pārasīkas ; fertility rites ; animalism in general.

145. TIWARI, Mahesh. Taṇhāvīmansā. *AIOC*, XXV, SP, 135—36.

146. TORANNA, Agarata Shastri. *Sarala Sanskrit Nibandhāvalī*. Vol. III, (Bauddha Darśana). Varanasi, 112+24. 4.00.

147. TRAN-HOAN-TRUONG, Bhikkhu Supesalo. The concept of Good and Evil in Buddhism. *AIOC*, XXV, 133—34.
Based on Psychological grounds ; root of Good in *alobha*, *adosa* and *amoha* ; root of evil in *lobha*, *dosa* and *moha* ; Good leads to *Nibbāna*.

148. TRIPATHI, Chhotelal. An Appraisal of Dignāga's Theory of Perception. *MB*, LXXVII (2), 50—53.

149. TSHERING, M. English Rendering of Chapter XXI from Tibetan History of Chenrezi. *MB*, LXXVII, (3), 89—92.

150. VARMA, D. N. The Image of Buddha. *MB*, LXXVII (11—12), 381—84.

151. WAGLE, Narendra. *Society at the Time of the Buddha.* Humanities Press, '68, 304. $ 7.

Rev : *Am. Anthro*, LXXI (1), 127—28 ; *JOI*, XVIII (3), 265—66 ; *JAOS*, LXXXIX (3), 666.

(1) "Patterns of settlements" (*gāma, nigama, pura, nagara, janapada* etc.) ; (2) "Social Groups and Ranking" (three Categories of formalisation) (3) Kinship and Marriage (4) Occupational Division (influence of the kinship system on economic relationships).

152. WALSHE, Maurice o'c. Buddhism and God-talk. *MW*, XLIII (4), 155—60.

153. WAYMAN, Alex. Contributing to the Mādhyamika School of Buddhism. *JAOS*, LXXXIX (1), 141—52.

A review-article.

154. WEERARATNA, Amarasiri. (1) Religion, Science and the Buddha-Dhamma. *MB*, LXXVII (7—8), 264—67.

The moral and spiritual truths of religion should not be judged in the light of Science.

....(2) The Dhammapada. *MB*, LXXVII (6), 226—28.

155. WELBON, Guy Richard. *The Buddhist Nirvāṇa and its Western Interpreters.* Chicago Press., '68, 11+320. $ 8.50

Rev : *JAS*, XXVIII (2), 427—28.

156. WERNER, Karal. Buddhism and Ritual. *MW*, XLIV (1), 16—18.

157. YAMAD, Isshi. *Karuṇāpuṇḍarīka.* SOAS, '68, Vol. I=287 ; Vol. II=420+22. £ 6. sh. 6

Rev : *JAOS*, LXXXIX (3), 651—54

A Mahāyāna scripture ; Tr. into Chinese four times, of which only two survive.

V. . . . . CLASSICAL SANSKRIT

1. ACHARYA, B. N. Some Mystery about Sumitrā in the Epics and Classical Literature. *AIOC*, XXV, SP, 375—76.

Daśaratha gave *pāyasa* to Kausalyā and Kaikeyī with his own hands but Sumitrā got her share through Kausalyā or perhaps through her maid-servant. This shows that Sumitrā was a neglected queen. Her birth-place is also not known

2. ACHARYA, K. C. Bhaktivaibhava nāṭaka and its use of Prakrits. *AIOC*, XXV, SP, 52.

A play of symbolical characters representing good or evil qualities of human beings; blending of the Vedantic Advaita with the Bhakti-cult; furnishes linguistic data regarding Mahārāṣṭrī, Śaurasenī, Māgadhī, Paiśācī and Apabhraṁśa.

3. ACHARYA, Ramanand. Calacitra-dhvani, gati O Saundarya. *AIOC*, XXV, SP, 332—34.

4. AGRAWAL, V. S. *The Deeds of Harsha; being a cultural study of Bāṇa's Harshacharita.* Prithivi Prak., 22+269. 64.00

5. AITAL, K. Parameshwar (Ed.). (1) *Stotrasamuccaya.* ALRC, Vol. 1—16+309; 22.00; Vol. II—19+386.

Rev. *VIJ*, VII (1—2), 198—99.

Select hymns in Skt. on the four Hindu deities—Gaṇeśa, Subrahmaṇya, Devī and Śiva; edn. based on Mss. preserved in the Adyar Library, except in one case, viz. no. 31—*Japyeśāṣṭaprāsaśataka.*

....(2) The Kṛṣṇabhāvaśataka by Bukkapaṭṭanam Veṅkaṭācārya. *BrV.*, XXXIII (1—4), 365—82.

6. AKLUJKAR, Ashok. Two Textual Studies of Bhartṛhari. *JAOS*, LXXXIX (3), 547—63.

7. ANTARKAR, W. R. On the Sources of the Plot of the Mudrārākṣasa. *JUB*, XXXVIII (74), 19—25.

8. ARALIKATTI, R. N. A Critical Appreciation and Author Study. *AIOC*, XXV, SP, 80—81.

Points out the necessity of the importance of the works of those modern writers in Sanskrit who take the task of reconstructing the themes as to fit in well with the works of our ancient classical writers like Kālidāsa, Bhasa etc. as pūrvabhāga or Uttarabhāga; reviews the play *Prasannakaśyapa* (uttarabhāga of Śakuntalā) written by Jaggu Vakulbhushan of Mysore in 1951.

9. ASHOKAMALLA. *Nṛtyādhyāya : Bhāratiya nāṭyaśāstra kā mahattvapūrṇa* grantha Samvartika, 501. 10.00

Tr. Vachaspati Garola. with Hindi Tr.

10. AWASTHI, A. B. L. Age of the Mudrārākṣasa Re-examined. *PICO*, III (1), 161—67.

11. BANDYOPADHYAYA, Manabendu. The Gītagobinda—its type. *AIOC*, XXV, SP, 110—11.

GG is a kāvya, judged from the standpoint of its literary merit and devotional attributes.

12. BANERJI, Rabisankar. Rasaḥ Śṛṅgāra eva ekaḥ. *AIOC*, XXV, SP, 394.

13. BANERJI, Suresh Chandra. *Kālidāsa kośa.* Chowkhamba, 22+83. 15.00

Rev : *JOI*, XVIII (3), 268—69.

Words classified under seven broad divisions—Flora, Fauna, Places, Rivers, Lakes, Mountains, Musical instruments, Names of Legendary persons, Gods and Sages etc.

14. BASAVARAJAYYA, M. S. (Ed.). Kavikarṇarasāyanam. *MO*, II (2), 55—58.

15. BASU, Hrishikesh. Kālidāsa and Fine Arts. *AIOC*, XXV, SP, 376—78.

The self-illuminating messages of the Vedic seers found new expression in Kālidāsa's poetry, the source of which was nature. Art and nature were combined in his poetry.

16. BASU, Nirmalkanti. Bhāravi. *AIOC*, XXV, SP, 396.

A study of the poetical value of Bhāravi in the persepective of contemporary social influence and in the light of the ancient and modern, both Indian and Western literary criticism.

17. BEDEKAR, D. K. Indian Literature. *MAPA*, I (5), 19—20, 27.

18. BELANEY, Fatehchand. On the Date of Vasubandhu—A New Light. *AIOC*, XXV, SP, 106.

Holds on the basis of the works by Ācārya Mallavādi and Ācārya Prabhācandra that the date of Vasubandhu must be in the 3rd century A. D.

19. BENGAL, Som. *A Panorama of Theatre in India.* ICCR, 132, 22.50
Rev. *IFR*, VII (3), 21.

20. BETAI, Ramesh Sundar. (1) Kālidāsa ke Śākuntala mẽ ātmatattva. *GP*, XXI (11), 544—48 ; XXI (12), 585—89 ; XXII (3), 141—44.

..................................(2) Theory of the Aesthetic and Poetry in Kālidāsa. *JGJRI*, XXIII (1—4), 171—85.

21. BHADURI, Satyendranath. Some Interesting Sidelight on certain Improvisation in Abhijñānaśākuntalam. *AIOC*, XXV, SP, 388—89.

22. BHAGAVAT, Binaya Baman. Hiraṇmayī Sītāpratikṛtiḥ. *AIOC*, XXV, SP, 344.

The poet is called '*ananyaparatantra*' and '*parivartana-kṣama*' but he cannot utilize this power in the matters related to the Vedas and the *rūḍhhis*. But if it is done, it becomes '*aucityabhaṅgadoṣa.* The author presents the views of *Śrutisūtrasmṛtigranthas* regarding the *Suvarṇamayīsītāpratikṛtiḥ* and *bhīṣmācāryasyāśvamedhānuṣṭhānam*

and discusses it in the light of the ancient *Śrutiprāmāṇyavāda* and the historical and modern trends of thought.

23. BHARADVAJA, Bhagavan Sharma. Kālidāsasyopamāvilāsaḥ. *Bhārati*, XXI (12), 416—18.

24. BHARADVAJA, Shivaprasad. (1) Kavitve kavitve dhvanirdadhvanīti. *VS*, VI (2—3), 210—20.

..................................(2) Kecid atiriktāḥ sāttvikabhāvāḥ. *VS*, VI (1), 3—10.

..................................(3) Sanskṛtasāhitye saundaryopamānām ādhāraḥ. *AIOC*, XXV, SP, 56.

25. BHARTRIHARI. *The Century of Life* ; The Nītiśataka of Bhartṛhari freely rendered into English Verse. Aurobindo, 60. 2.75.

26. BHAT, G. K. A Note on Avalagita. *AIOC*, XXV, SP, 53-54.

27. BHAT, H. K. (1) Probable Identification of Bhāmaha—the Author on Metrics. *AIOC*, XXV, SP, 53.

Proves on the internal and external evidences that the two Bhāmahas—the author on metrics and the author of *Rasikarasāyana*—(other than the writer of *Kāvyālaṁkāra*) are identical.

..................(2) Rasikarasāyanākāraḥ Bhāmahaḥ (a note). *MO*, II (1), 65—68.

28. BHATTACHARYA, Bhabatosh. The Date of Govindānanda. *JGJRI*, XXIII (1—4), 13—17.

29. BHATTACHARYA, Sudhishankar. (1) Ocean in Poetic Image. *AIOC*. XXV, SP, 394—95.

Discusses the difference in outlook between the ancient and near-modern poets regarding the image of the ocean.

....(2) Rasasaundaryayorvimarśaḥ. *SSP*, LII (2), 44—48 ; (3), 66—69 ; (4), 85—91.

30. BHATTACHARYA, Virendra Kumar. *Kavikālidāsam*. Skt. Pustak Bhandar, '68, 8.00

Rev : *Pratibhā*, VIII (1), 97 ; *Cal.R.*, I (1), 150.

Depicts the life of Kālidāsa.

31. BHATTACHARYA, Vishvanath. (1) Sāhityadarpaṇe padagatavidheyāvimarśadoṣaḥ. *VS*, VI (2—3), 105—8.

....(2) Kāvyavivecane dhvanisiddhāntaḥ. *Sāgarikā*, VII, (4), 317—26.

32. BHATTI, Devadatta. (1) Saṅskṛtasāhitye Viśvabandhuttvam. *VS*, VI (1), 73—76.

..........................(2) Saṅskṛta kī katipaya kaviyitriyā. *VJ*, XVIII (2), 15—16.

33. BHAYANI, H. C. (1) On the Uparūpakas called Dombikā and Sidgaka. *Vidyā*, XII (1), 1—14.

......................(2) Four Old and Medieval Indian Versions of "The Magic Bird-Heart". *PICO*, III (1), 182—91.

F. 4

34. BHOSALA, Pratapsinhendra. Śrī Pārvatīkalyāṇa Prākṛta nāṭaka. *Mar. Sanśo. P.*, XVI (2), 3—16 ; (3), 17—36.

35. BILHANA. *Vikramāṅkadevacaritam* (1 canto). Chowkhamba, 47+80 (HSGM, 279), 2.25

36. BIRA, S. H. Mongolian Commentaries on Daṇḍina's Kāvyādarśa. *PICO,* III (1), 192—97.

37. BOROOAH, Anundoram, (Ed.). *Mahāvīracaritam of Bhavabhūti.* Pub. Board, 30+58+174 +15. 25.00

38. BROCKINGTON, John. The Verbal System of the Rāmāyaṇa. *JOI*, XIX (1—2), 1—34.

39. BROUGH, John. (Tr.). *Poems from the Sanskrit.* Penguin Classics, '68, 151, 4 s. 6 d.

Rev : *BSOAS*, XXXII (3), 623—26.

40. BUDDHA PRAKASH. New Light on the Life and Works of Rājaśekhara. *JGJRI*, XXV (1—4), 367—75.

The literary life of Rājaśekhara began at the Court of Mihirabhoja at Kanauj. He composed first the *Bālarāmāyaṇa* and then the *Karpūramañjarī*, Vajrakheḍa Praśastis, *Viddhaśālabhañjikā*, *Kāvyamīmāṁsā*, *Bālabhārata* or *Pracaṇḍa Pāṇḍava.* He was connected with the courts of the Pratihāras, Rāṣṭrakūṭas and Kalacuris.

41. BÜHLER, G. "Indian Inscriptions and the Antiquity of Indian Artificial Poetry" See VIII. 13

42. BUITENEN, J. A. B. Van (Tr.). *Two Plays of Ancient India* ; *The Little Clay Cart, The Minister's Seal.* Columbia, '68, 9+278. $ 7.50

Rev : *Bk. Abro.*, XXXXIII (2), 306.

43. CHAKRAVARTI, Shyamalkanti. (1) Epistles in Kālidāsa—A study. *AIOC*, XXV, SP, 82—83.

Four specimens of letters—two from *Mālavikāgnimitram* (Acts I & V), one from *Abhijñānaśākuntalam* (Act III), and one from *Vikramorvaśīyam* (Act II). These are either *rājapatras* (official correspondence) or *premapatras.* The art of letter-writing was known to Indians in the 5th century which inspired Vararuchi aad Bhoja to write *Patrakaumudī* and *patraprakāsikā* respectively.

44. CHAKRAVARTI, Uma. (1) Svapnavāsavadattam—A Drama without conflict. *AIOC*, XXV, SP, 57.

SV,——a successful drama having no conflict.

..............................(2) An Introduction to the Daśāvatāracarita of Kṣemendra. *ŚPP*, IX (2), 63—74.

45. CHATTERJEE, Ashoka. A Hitherto unknown Manuscript of the Svargakhaṇḍa of the Bengal Recension——its character and Importance. *Purāṇam*, XI (2), 297—303.

46. CHATTOPADHYAYA, Aparna. Polygamy in the Kathāsaritsāgara. *JOI*, XIX (1—2), 102—108.

47. CHATURVEDI, Rajeshwar Prasad. *Śṛṅgāra rasa kā śāstrīya-Vivecana.* Sarasvati Sadan, 206. 10.00

Technical study of the sentiment of love in Hindi Poetry.

48. CHAUDHARI, Jatindra Bimal. The History of the Dūtakāvya of Bengal with Special Reference to the Pānthadūta. *PICO*, III (1), 207—9.

Gives the account of *PD* by Bholanath, based on two Mss.—one belonging to India Office Library, London, No. 3890, and the other to Prachya Vani, Calcutta; *PD* describes the pangs of separation suffered by Rādhā and other Gopīs during the absence of Kṛṣṇa from Vrindavan.

49. CHAUDHARI, Satyadev. Rudraṭa aur Rudra. *BIPS*, 16—20.

50. CHAUDHARI, Suryanarayana (Ed). *Aśvaghoṣasaundarānandakāvya.* Motilal, Rep, 288. 4.50

51. CHITALE, Krishna Vaman. *Sarasvastīkāryam.* Sharadashram, 47. 1.00

52. CHULKI, Govinda Venkatesh. *Ūrvasī-Purūravā.* Samaj Pustakalaya. 14+128, 2.00

53. COULSON, Michael Anthony. An Approach to the Theory of Rasa. *JAIH*, II (1—2), 239—41.

54. DAS, Govind. On Vyāyoga *AIOC*, XXV, SP, 389—90.

One of the ten rūpakas; so-called because many men disagree with one another; well-known subject matter; mostly male *pātras*; one act play; no erotic or comic sentiment.

55. DAVANE, G. V. A Summary of Poetic conventions in Sanskrit Literature. *AIOC*, XXV, SP, 84—85.

Many of the poetic conventions related to padminī, kumudanī, Cakravāka, Cakora, haṅsa, and Aśoka tree etc. are matters of common sense and general observation. But there are some which are aśāstrīya, alaukika and traditional and these are merely the flights of imagination of Sanskrit poets.

56. DAVE, Acharya Jayanand. 'Kāvya-puruṣa-utpatti' kā kathānaka. *Vāk*, 74—82.

57. DAVE, K. D. Contribution of Great Sanskrit Scholar of this century (late) Shri Govindorao Balvantrao Anerao with special reference to his two works, Vyas padesham and Govindsaptashati Kavyas. *AIOC*, XXV, SP, 62—64.

About a scholar and a great poet who flourished in Gujarat in the first half of this century.

58. DE, Sushil Kumar. *Ancient Indian Erotics and Erotic Literature.* Mukhopadhyaya, 109. 8.00.

59. DEB, Surendranath. Concept of Pratibhā in Indian Poetics. *AIOC*, XXV, SP, 396.

60. DEPTT. SANSKRIT and PRAKRIT, JAIN COLLEGE, ARA. *Māgadham-Bāṇabhaṭṭānuśīlanam* (dvitīyodhyāya of Sanskrit Śodha Vāṅmaya).

Rev: *Skt. P*, VIII (1), 99—100.

61. DESIKAN, R. *Yādavābhyudaya.* *BJ*, XVI (7), 59—64.

62. DESHMUKH, Vijaya. Sanskritagranthābhyāsaḥ. *AIOC*, XXV, SP, 346—48.

Importance should be given only to the teaching of Skt. text and not to the other matters related to the text or its author. This would make the reader intere ted in the other Sanskrit texts.

63. DHRUVA, B. M. Social conditions as revealed in the Kādambarī kathāmukha. *AIOC*, XXV, SP, 58—59.

Reconstructs the society of the period from the religious, social and individual points of view and holds that people had acquired good knowledge of the different branches of learning including poetry, music, painting, astronomy and political science, etc.

64. DIKSHITA, Anand Prakash. *Vidyāpati.* (A compilation of the padas of Vidyāpati). Sahitya Prak. Mandira, 230. 7.50

Rev : *VBhP*, IX (4), 396—98.

65. DIKSHIT, Chhote Lal. Saundarya aur rasa : eka Viśleṣaṇa. *S. Patrikā*, LV (1—2), 161—66.

66. DIKSHIT, Pradeep Kumar. *Nāyaka-Nāyikā bheda aur rāgarāginī vargīkaraṇa ; tulanātmaka adhyayana.* BVP, 195. 12.00

Rev : *BhV*, XXVII (1—4), 120.

In ancient times, music was an inseparable part of drama, but in course of time due to its dynamic nature music separated itself from drama.

67. DIKSHIT, Ratnamayi Devi. *Women in Sanskrit Dramas.* Meharchand. 50.00

Rev : *Ṛtam*, I (1), 190.

68. DIKSHIT, Surendranath. Prācīna Bhāratīya rangaśālāõ mẽ yavanikā. *AIOC*, XXV, SP, 85—86.

Yavanikā in *Nāṭyaśāstra* ; *prayoga* ; division of the acts by *yavanikā* ; literary evidence ; Sītābeṅgā and Jogīmārā Caves ; Greek influence ; etymology of *yavanikā*, *yamanikā* and *javanikā*.

69. DIVYAKSHA KUMAR. The Double Authorship of Kādambarī. *AIOC*, XXV, SP, 73—75.

The preface and the whole of Uttarabhāga are written by Pulina. Hence the real credit goes to him.

70. DURGASAHAYA. *Vṛttavivecanam.* Vishveshvaranand, 16+13 (V. I. Ser., 46).

Ed : K. V., Sarma.

71. DUTT, Kali Kumar. The Ritual of the Manuscripts. *AIOC*, XXV, SP, 379.

The MS. dated 1531 A. D., meant for being used as a priests' manual, gives an account of a ritual of manuscripts-worship. Production of MSS. and their free distribution among scholars were regarded as works of piety deserving high religious merits. The MS. throws light on the history of education and the growth of libraries in ancient India.

72. DWIVEDA, Vrajavallabha. Mahākaveḥ Śrīharṣasya Kālanirṇaya-Viṣaye kiñcit. *Sūryodaya*, XXXXV (8), 178—80.

73 DWIVEDI, G. Geographical Data in the Kauṭilīya Arthaśāstra. *PICO*, III (1), 222—226.

74. DWIVEDI, Kailash Nath. *Kālidāsa kī kṛtiyõ mẽ bhaugolika sthalõ kā pratyabhijñāna.* Sahitya Niketan, 14+2, 302. 20.00

A thesis approved for Ph.D. of Agra Univ.

75. DWIVEDI, Kashinath. *Abhijñānaśakuntalā : eka adhyāya.* Chowkhamba. 4.00

76. DWIVEDI, Revaprasad. (1) Sāhityasampradāye tātparyasvarūpam. *AIOC*, XXV, SP, 57—58 ; *Sārasvatī*, XXIV (3), 251—68.

..............................(2) Jayarathamate kāvyasyārthakṛttvam. *Sāgarikā*. VII (4), 264—65.

..............................(3) *Siṅgabhūpālapraṇīto Rasārṇavasudhākaraḥ.* Saugar Uni., 8+182+28. 8.00

On aesthetic sentiments (rasa) and dramaturgy ; verse-treatise.

77. DWIVEDI, R. C. (1) *Kāvyaprakāśa or the Poetic Light.* Rashtrabhasha, Vol. I—canto 1—6 ; Vol. II—canto 7—10. 28.00

(Text with English tr. and comm.)

...................-...(2) Philosophical Foundations of some concepts of the Alaṅkāraśāstra. *AIOC* XXV, SP, 286.

......................(3) *Principles of Literary Criticism in Sanskrit.* Motilal, 324. 35.00

Search for universal principles of literary Criticism; Skt. Criticism and contemporary literature ; Skt. and the Greek dramatic Theory ; definition of Poetry.

78. DWIVEDI, Shrimannarayana. Kalhaṇa kṛta Rājataraṅgiṇī mẽ Śiva-stuti. *S. Patrikā*, LV (1—2), 174—80.

79. FISER, IVO. *Indian Erotics of the Oldest Period.* Acta Universitatis Carolinae, 66, 139. KCS 20.

Rev : *JAOS*. LXXXIX (1j). 204—5.

80. FRAZER and others. *Bhārata kā Sāhityika itihāsa.* Bohra. 25.00

81. GAJENDRAGADKAR, A. B. and others (Eds.). *Mammaṭa's Kāvyaprakāśa* (ullāsas I—III, X). Popular. 20.00

82. GAMLATH, Sucarita. Indian Aesthetics and the nature of dramatic emotions. *Br. J. Aesthe.*, IX, 372—86.

83. GANGADEVI. *Madhurāvijayamu Vīrakamparāyacaritamu* (with the comm. of *Bhāraprakāśikā*). Tenalipattanam, 26+57+555. 11.50

Comm: Potukucci Subrahmanya Shastri; Narrates the Victory of Vīrakamparāya—Prince of the Vijaynagar kingdom over king Champa of Kanchi and the Muslim Chief of Madura; Skt. text in Telugu script with comm. in Telugu.

84. GANGOPADHYAYA, Ananta Lal. Theory of Propriety. *AIOC* XXV, SP, 86—87.

85. GARGA, Rajendra Kumar. *Samasyāpūrti kāvya : udbhava aur vikāsa*. Bha. Sahitya Prak., 8+401. 40.00

86. GEIB, Ruprecht. *Zur Frage der urfassung des Pañcatantra*. Otto Harrassowitz, 5+196. DM 28,—.

87. GHATAGE, A. M. The Author of Śṛṅgāra Vairāgyataraṅgiṇī. *PICO*, III (1), 227—29.

Published in 1888 in the fifth part of *Kāvyamālā* ; consists of 46 stanzas ; attributed to a Jain scholar Somaprabha.

88. GHOSH, Manmohan (Ed. Tr.). (1) *The Nāṭyaśāstra*. Manish Granthalaya, '67, Vol. I, (text), 82+233, 40.00 ; Vol. II (tr.) 69+587. 60.00

Rev : *JAIH*, II (1—2), 287—289

....(2) On Kālidāsa's Texts. *AIOC*, XXV, SP, 62. Shows that in some cases the texts of *Meghadūta* as adopted by Mallinath are not satisfactory ; in *Kumārasambhavam*, some passages in cantos VI and VII are spurious ; discusses the relative authenticity of the Devanāgarī and the Bengal recensions of *Abhijñānaśākuntalam*.

89. GNOLI, Raniero. *The Aesthetic Experience according to Abhinavagupta*. Chowkhamba, '68, 52+125. 45.00

Rev : *BrV*, XXXIII (1—4), 417—418.

90. GODBOLE, G. H. Dūtakāvya—Haṁsasandeśa. *AIOC*, XXV, SP, 90. Consists of 101 verses in Mandākrāntā, divided in two parts in which a devotee of Śiva separated from bhakti is sending his mind haṁsa as a messenger to Śivaloka for reunion with bhakti.

91. GUPTA, D. K. Daṇḍin's Authorship of the Avantisundarīkathā. *AIOC*, XXV, SP, 87—88.

Ascribes the authorship of the two romances *Avantisundarīkathā* and *Daśakumāra-carita* to Daṇḍin on the basis of the great similarity found on points of imagery, phraseology, expression and poetic embellishment as well as common geographical, political, social and cultural data.

92. GUPTA, Jagatnarayana. Paṇḍitarāja Jagannātha aur Bhaktirasa kī mānyatā kā praśna. *Sarasvatī*, 223—25.

93. GUPTA, Madangopal. *Bhāratīya Sāhitya aur Saṅskṛti*. Kala Prak., 208. 6.00

94. GUPTA, R. D. Priyādāsa, Author of the Bhaktirasabodhinī. *BSOAS*, XXXII (1), 57—70.

95. GURUMAITA, Bhuvaneshwar Prasad. Pūrvamadhyakālīna Sāhitya me durga aur Skan-dhāvār. *ŚP*, XX (3), 1—11.

96. HAKEDA, Yoshito S. (Tr.). *The Awakening of Faith, Attributed to Aśvaghoṣa.* Columbia, '67, 11+128. $ 5.00,

Rev : *JAOS*, LXXXIX (2), 429—33.

97. HERDER, J. G. Kālidāsa's Śakuntalā. *JAIH*, II (1—2), 169—87.

Tr. into English by P. Ghosh from Herder's *über, ein morgenlaendisches Drama* written in the form of three letters to a friend ; *Śakuntalā* in the light of Aristotle's poetics.

98. HOTA, Siddheshwar. New Light on Viśvanāth—the poet-critic of Utkal. *AIOC*, XXV, SP, 91—92.

Flourished in the period 1160—1250 ; Uncommon skill ; Author of more than a dozen original treatises on Music, Art, Āstronomy, Astrology, Ayurveda, Grammar and Linguistics, War-Science, Veda, and Vedāṅgas ; Poetician as well as the poet-dramatist critic of Utkal ; called Paramācārya.

99. IYER, K. A. Subramania. *Bhartṛihari*. Poona, 597. 40.00

100. JAIN, Prem Suman. (1) References of Chitrakarma in Kuvalayamālākahā. *AIOC*, XXV, SP, 309—10

References of wall-painting and Cloth-painting ; types—Portraitures, religious paintings, episodic or narrative paintings ; introduces some newly coined words in the field of Art-literature.

............................(2) 72 Kalās (arts) in Kuvalayamālākahā of Udyotanasūri. *AIOC*, XXV, SP, 316.

Among the 72 kalās mentioned in the *KMK* several are quite new viz. *Vaṭṭākheḍḍam*, *phuphphaskaḍī*, *khāro*, *Vatthum*, *mūlakamma* etc. ; these throw light on the contemporary social conditions of the period.

101. JAIN, R. K. Bhāratīya kāvya Śāstra kī rūparekhā. *OJ*, XII (1—2), 1—21.

102. JAITLY, Basant. The Definition and Nature of Sāttvika Bhāvās. *AIOC*, XXV, SP, 67—68.

"The Sāttvikas are produced only when the emotion grows thick and starts affecting the very self of the person concerned. This emotion is naturally different from what is generally called sthāyī bhāva and this the reason which has forced our vigilant aestheticians to conclude rightly that the sāttvikas possess dual nature".

103. JAITLY, R. S. (1) Vāmana's contribution to Sanskrit Poetics. *AIOC*, XXV, SP, 66—67.

Gives equal importance to Śabda and artha ; doṣas must be avoided ; Guṇa stands to poetry in Samavāya relation, alaṅkāra in Saṅyoga relation ; *rītirātmā kāvyasya* ; rasa is not an end in itself.

..................(2) Sanskritasamīkṣāsiddhāntānām prasaṅgānukūlattvam. *Sāgarikā*, 91—100.

104. JHA, A. N. Vālmīki aur Tulsī. *NP*, II (11), 9—14.

105. JHA, Shankar Kumar. Vidyāpati's Gorakṣavijaya—A Socio-political Study. *JGJRI*, XXII (1—4), 107—12.

106. JHALA, Shankar Singh. Mahākavikālidāsasya kāvyakauśalam. *Bhāratī*, XIX (8), 283—85.

107. JOSE, F. Sionil (Ed.). *Asian P.E.N. Anthology*. Taplinger Pub. Co., '66, 358. $ 7.50

Rev : *JAOS*, LXXXIX (1), 215—16.
Selections of poetry and prose fiction from the literatures of Australia, Burma, Ceylon, Hongkong, India, Indonesia, Japan, Korea, Malaysia, Pakistan, Philippines, Thailand, Taiwan and Vietnam.

108. JOSHI, D. G. Mṛcchakaṭikagato rāṣṭriyaśabdaḥ. *AIOC*, XXV, SP, 64.
The word *rāṣṭriya* means *rakṣādhikṛtaḥ kaścit puruṣaḥ*. Traditionally, the brother-in-law of the king was posted as *senādhyakṣa*. The meaning *rājaśyāla* given to the word *rāṣṭriya* in the *Amarakośa* follows this tradition. But this meaning does not suit to the context of the *Mṛcchakaṭika*. It also shows that the period of *Mṛcchakaṭika* is earlier than the period of *Amarakośa*.

109. KALE, M. R. (1) *Meghadūta of Kalidāsa*. Motilal, Rep, 206, 4.50

Text with Comm. of 'Sañjīvanī' of Mallinātha.
..................(2) *Pañcatantra of Viṣṇusarmā*. Motilal, Rep, 500. 8.00

Text with Skt. Comm., English tr., notes etc.
..................(3) *Abhijñānaśākuntalam of Kālidāsa*. Motilal, Rep, 622. 12.00
Text with Comm. of Rāghavabhaṭṭa.

110. KALEKAR, Kusum. Paṇḍitarājasya kāvyalakṣaṇe eka dṛṣṭiḥ. *Sūryodaya*, XXXXV (11), 254, 256.

111. KALIDASA, Abhinava. *Śṛṅgāraśekharabhāṇaḥ*. Andhra Prak. 1.50

Ed. : V. Ramaraju.

Rev : *Skt. P.*, VIII (1), 106—7.

112. KALYANARAMAN, A. *Āryataraṅgiṇī : The Saga of the Indo-Aryans* (Vol. I). Asia, 8+469. 40.00

Rev : *BrV*, XXXIII (1—4), 422—24.
Deals with the intricate problem of the original home and chronology of the Aryans.

113. KANJILAL, Dilip. The Art of Text-editing and Textual Criticism in Sanskrit Literature. *OH*, XVII (1), 41—49.

114. KANKAR, Acharya Navalakishore. Gīrvāṇavāṇībhāṇḍāgāra. *Saṁvida*, VI (1—4), 17—30.

115. KANSARA, N. M. (Ed.). *Tilakamañjarīsāra*. Ahmedabad, 136. 21.00
Written by Pallipala Dhanapala.

116. KANTAWALA, Suresh Chandra G. (1) Mahākavirbhāsaḥ. *SBh.*, VII (1), 51—55.

....(2) The Saṅgamanīya Gem Episode in the Vikramorvaśīyam. *JGJRI*, XXV (1—4), 417—23.

117. KARAPATRA SWAMI. Rasa-svarūpa-vimarśaḥ bhaktirasaśca. *Sūryodaya*, XXXXV (1), 7 ; (2), 31-32 ; (3), 53 ; (4), 79 ; (5), 104 ; (6), 128 ; (8), 206 ; (11), 248 ; (12), 272.

118. KATARA, Mevaram. Upamā kavivaṁśasya mātaiva. *Bhāratī*, XIX (9), 51—54.

119. KHAN, Alamshah. Vaṁśabhāskara kā Sāhityika adhyayana. *ŚP*, XX (4), 13—35.

120. KHANDELAVAL, Jaikishan Prasad. (1) *Sanskṛta Sāhitya kī pravṛttiyā*. Vinod, 364. 7.50

....(2) *Sanskṛta nāṭya Sāhitya*. Vinod, 5+228. 6.00

121. KIMURA, Hideo. On Kālidāsa Literature (Especially on the three plants ketaka, kumuda and kiṁśuka). *PICO*, III (1), 246—49.

In Kālidāsa's *Ṛtusaṁhāra* and *Meghadūta*, there are approximately one hundred types of plants described vividly. The author discusses only three of them in the present paper.

122. KONOW, Sten. *The Indian Drama* (the Sanskrit drama). General Printer and Pubs., 107+213. 20.00

Tr. of *Das Indische Drama* by S. N. Ghosal.

123 KRISHNABALA (Comp.). *Bhāratīya kāvya Śāstra : mūla Samasyāyeṁ*. Radhakrishna, 253. 7.00

124. KRISHNAMOORTHI, K. (1) Dhvani as the Meeting-point of all Principles of Sanskrit Literary Theory. *JKU*, XIII, 1—7.

....(2) *The Dhvanyāloka and its Critics*. Kavyalaya, '68, 21+352. 30.00

Rev : *VBhQ*, XXXII (3—4), 320—25 ; *AP*, XL (6), 274—75 ; *JAS*, XXIX (1), 189—90.

....(3) Vopadeva and Hemādri on Bhaktirasa. *JGJRI*, XXV (1—4), 403—7.

....(4) *Some Thoughts on Indian Aesthetics and Literary Criticism*. Prasaranga, '68, 90. 2.00

Rev : *BrV.*, XXXIII (1—4), 418 ; *MO*, II (1), 72—76.
Lectures : The Nature and Scope of Indian Aesthetics ; A Resentment of Indian Aesthetics with special reference to the Nāṭya Śāstra and the Graphic Arts ; The Dhvani School of Criticism.

....(5) *Sāyaṇa's Subhāṣita Sudhānidhi*. Karnatak Univ., '68, 310. 10.00

Rev : *BrV*, XXXIII (1—4), 413—14.

....(6) Kālidāsa and Nature. *Ṛtam*, I (1), 137—42.

125. KRISHNAMOORTY, P. (Tr.). *Śiva-Mahimnaḥ Stotram.* Sekunderabad, '67, 102. 1.00

Rev : *VIJ*, VII (1—2), 197—98.

Skt. text with English tr. of Puṣpadanta's stotra—adoration of Śiva ; propounds Śaiva monism.

126. KRISHNAMURTHI, C. S. Jayadeva's Gītagovinda. *BJ*, XV (17). 33—35.

127. KULKARNI, V. M. (1) The Sāhitya-mīmāṁsā : Prākrit Text Restored. *AIOC*, XXV, SP, 331—82.

About the Prākṛta-text of the *Sāhitya-Mīmāṁsā* possibly of Ruyyaka, edited as No. 114 of the Trivandrum Sanskrit Series.

........................(2) Kalpalatā-viveka : A study. *JOI*, XVIII (4), 113—46.

........................(3) *Śṛṅgārārṇavacandrikā.* Varanasi. 3.00

An edition of the Vijaya Varṇi's text.

128. KULKARNY, K. A. Mammaṭa and the Modern concept of obscenity. *AIOC*, XXV, SP, 92.

Aślīlatā and *grāmyatā*, taken together, is a wider concept than the concept of obscenity in the western literary criticism. The modern concept of "obscenity" (Indian as well as Western) stresses upon *mukhyārthahati* and limits itself to doṣas showing sexual indecency only.

129. KULSHRESTHA, R. B. Return to Kālidāsa's Ṛtusaṁhāra. *JGJRI*, XXV (1—4), 411—15.

130. KUNHAN RAJA, K. (Ed.). The Ṛtuvarṇana of Durlabha with a commentary. *BrV.*, XXXIII (1—4), 305—64.

131. KUNJUNNI RAJA, K. (Ed.). *The Ṛtuvarṇana of Surlabha with a commentary.* ALRC, (A. L. P. Ser., 39). 2.50

132. LAL, P. *The Concept of an Indian Literature* : Six essays. Writers workshop. 10.00

Rev : *IFR*, VII (5), 20—21.

133. MAHADEVAN, T. M. P. *The Philosophy of Beauty.* BVBh, 58. 1.00

134. MAHARAJA, Krishnadevaraya. *Jāmbavatīpariṇayam.* Andhra Prak. 4.00

Ed ; Ramraju, V.,

Rev : *Skt. P.*, VIII (1). 105—6.

135. MALAVIYA, Ramkuber (Comm). *Haradatta Sūriviracitam Rāghavanaiṣadhīyam.* Chowkhamba, 10+86 (K. S. G. M. 189). 3.00

Simultaneously recounts the stories of Rāma and prince Nala, using words of double meaning ; with Hindi tr., intro. and Skt. notes.

136. MANSINGH, Mayadhara. *Kālidāsa and Shakespeare.* Motilal, 168. 15.00

137. MARIBASAVARADHYAH, P. (Ed.). Śivatattvaratnākaraḥ. *MO*, II (2), 48—50.

138. MASSON, J. (1) A Note on the Sources of Bhāsa's (?) Avimāraka. *JOI*, XIX (1—2), 60—74.

...............(2) Who killed cock krauñca? Abhinavagupta's Reflections on the origin of Aesthetic Experience. *JOI*, XVIII (3), 207—24.

139. MASSON, J. and others. *Śāntarasa and Abhinavagupta's Philosophy of Aesthetics.* BORI. 25.00

140. MAZUMDAR, Yogindranath (Tr.). *Meghadūta.* Jayadurga Libr., 30+71, illus., map. 7.00

Skt. text in Bengali Script ; Bengali tr. in verse.

141. MEGH, Ramesh Kuntal. *Madhyayugīna rasa-darśana aur samakālīna saundaryabodha.* Radhakrishna, 365. 16.00

142. MEHTA, C. C. (Tr.). *Three Sanskrit Lighter Delights.* M. S. Univ., 44. 7.50

143. MISHRA, Acharya Vishvanath. Sanskṛta ke Sāhitya-śāstra kī dṛṣṭi mẽ kavi aur kāvya. *Viśvambharā*, V (4), 63—73.

144. MISHRA, Rudrakant. A critical evaluation of the Theory and Practice of Kingship as Revealed in the Raghuvaṁśa. *JGJRI*, XXIII (1—4), 113—46.

145. MISHRA, Shankara. *ŚrīŚaṅkaramiśraviracitam Gauridigambaraprahasanam.* Chowkhamba, 11+37 (H. S. G. M. 283). 1.25

A farce on the marriage of Śiva and Pārvatī with Hindi intro. and translation.

146. MUKHERJEE, S. N. *Sir William Jones : A study in Eighteenth Century British Attitudes to India.* Cambridge Univ. Press, '68, 8+199. $ 8.50

Rev : *JAOS*, LXXXIX (1) 195—96; *BSOAS*, XXXII (1), 229—30.

147. MUKHERJI, Ramaranjan. Personality in Poetic Experience. *AIOC*, XXV, SP, 395.

148. MUKHOPADHYAYA, Satkari (Ed.). *Mahākavi Śrī Kālidāsaviracitam Puṣpabāṇavilāsam.* Chowkhamba, 4+27 (H. S. G. M, 210). 1.00

With Skt. Comm. and Hindi Tr.

149. MUKHOPADHYAYA, Sipra. A Glimpse of the Society in Śyāmilaka's Pādatāḍitakam. *AIOC*, XXV, SP, 383—84.

150. MURTHY, R. S. Shivaganesh (Ed.). Śṛṅgāramañjarī. *MO*, II (2), 59—60.

151. MUSALGANVAKARA, Gajanan Shastri. Śrīharṣasya kālanirṇayaḥ. *Sūryodaya*, XXXXV (7), 157—61.

152. NABAR, D. S. The Hero of the Buddhacarita. *AIOC*, XXV, SP, 70.

Buddha is the hero of the *Buddhacarita*. He fulfils all the conditions of a nāyaka. He is noble, self-controlled and has obtained the four objects of life.

153. NAGAR Ravishankar. Aucitya-dhvani-Vivekaḥ. *Sāgarikā*, VIII (3), 49—59.

154. NAGARCH, B. L. Vivekamihira—An Allegorical Sanskrit Play of the Eighteenth century. *JOI*, XVIII (4), 351—57.

155. NAHATA, Agarachanda. (1) Jinarāja Sūriviracita Naiṣadha-Mahākāvyavṛtti. *Śramaṇa*, XX (8), 15—18.

..............................(2) Gopāl Vyāsa racita Anubhavasāra kī mahattvapūrṇa praśasti. *Viśvambharā*, V (4), 75—80.

156. NANAVATI, Rajendra I. (1) Cārudattam, Mṛcchakaṭikam and the Political Bye-Plot. BCGV, XIX, 39—45.

................................(2) A Note on Cārudattam. *AIOC*, XXV, SP, 69—70. With reference to a stage direction *svair ābharaṇair madanikām alaṁkṛtya.* (Act IV), holds that "by disposing of the set of ornaments in this way the author of the play renders the little clay-cart scene, the court scene and even the scene of the union of lovers (in act V of *Mṛcchakaṭikam* called *durdina*) impossible, thus sealing all further progress of the play in the direction of *Mṛcchakaṭikam* after Act IV. Imagining two sets of ornaments would mean an inartistic duplication of motif, and as such not to be expected of Bhāsa."

................................(3) Bhāsani Vāsavadattā. *Svādhyāya*, VI (4).

157. NANDI, T. S. (1) The Problem of Guṇībhūtavyaṅgya kāvya Or Poetry with subordinated suggestion. *AIOC*, XXV, SP, 71—72, 94—95.
Discusses the nature and scope of *Guṇībhūtavyaṅgya* kāvya ; Examines the treatment of the subject by Ānanda and later ālaṅkārikas.

.....................(2) Saṁlakṣyakramattva of Rasādidhvani or the perceptibility of sequence with reference to the suggestion of sentiments and the like. *Vidyā*, XII (1), 26—45.

158. NARADA. Nārada Bhakti Sūtras. *BJ*, XVI (10), 20—21.
Nature of *bhakti*.

159. NARAHARI, H. G. Some Old Sanskrit Maxims. *PICO*, III (1), 250—52.
Unfolds the meaning of ten maxims (nyāyas)—five taken from *Ātmatattvaviveka* and *Nyāyavārttikatātparyapariśuddhi* and five from *Śṛṅgārabhūṣaṇa*—a bhāṇa composed by Vāmanabhaṭṭa Bāṇa.

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161. NARASINGHACHARYA, B. V. *Pañcatantrasaṅgrahaḥ*. *MO*, II (2), 41—43.
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162. NATH, S. Note on the Original Home of Guṇāḍhya. *JGJRI*, XXIII (1—4), 147—50.

163. OJHA, Dasharath. *Samīkṣāśāstra* ; *Bhāratīya aur Pāścātya*. Rajpal, 220. 8.00

164. OMPRAKASH. On the Identity of Parvataka. *JIH*, XLVII (139), 115—26.
Throws light on the character of Parvataka found in the historical or semi-historical play—*Mudrārākṣasa*.

165. PANDEYA, Amarnath. Bāṇabhaṭṭanirdiṣṭāḥ katipaya utkṛṣṭakāvyadharmāḥ. *Sāgarikā*, VII (4), 266—69.

166. PANDEYA, Jagannarayana. Ālaṅkārika Bhāmahasya doṣaviṣaye kiñcit. *SS*, XXIV (4), 381—94.

167. PANDEYA, Kanhaiya. Śryankamahākāvyam. *Sāgarikā*, VII (4), 328—33.
Written by Śrī Kṛṣṇakaur Miśra.

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170. PANDEY, Rajmurti. Bhāvotkarṣe dṛṣṭyābhinayaḥ. *Sāgarikā*, VII (4), 350—75.

171. PANDEYA, Ramsewak. Ṛtusaṁhāra meṁ Vasantavarṇana. *Sarasvatī*, Ap. 301—4.

172. PANDEYA Ramsuresh. Bhāratīvṛtti. *AIOC*, XXV, SP, 393.

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176. PANDYA, Bhagawatiprasad Devashankar. Appayadīkṣitānām kavittvapratibhā. *AIOC*, XXV, SP, 112—13.

177. PANDYA, V. G. The Kāvyārtha of Mālatīmādhavam. *Vidyā*, XII (1), 15—25.

178. PARADKAR, M. D. Kavīndrācārya Sarasvatī, A Native of Mahārāṣṭra. *JGJRI*, XXV (1—4), 377—80.

179. PARANAVITANA, S. and others (Eds.). *The Jānakīharaṇa of Kumāradāsa.* Colombo, '67, 72+401. 30.00

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180. PAREKH, Nagindas. *Abhinavano rasavicāra.* Shahni Co, 40+343. 12.00

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185. PODDAR, R. P. The Mṛcchakaṭikam and the Chārudattam. *AIOC*, XXV, SP, 72—73.

186. POTNIS, P. S. Nāyikās in Gāhāsattasaī. *AIOC*, XXV, SP, 127.

187. PRASAD, Shivanandan. *Kālidāsa ke Samadhī, hāsya vyaṅgya racanāō kā Saṅkalana.* Parimala, 215. 7.00

188. RAGHAVACHARYA, E. V. V. (1) Three Rare Metres in Sanskrit Campakamālā, Utpalamālā and Mattebhavikrīḍita. *AIOC*, XXV, SP, 98—100.

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190. RAJGOPALACHAR, K. (1) Mahāsena's Attitude towards Udayana as Revealed in Bhāsa's Pratijñāyaugandharāyaṇa. *AIOC*, XXV, SP, 382.
..............................(2) Vajramukutivilāsa Campū. *AIOC*. XXV, SP, 383.

191. RAJPUROHITA, Bhagabatilal. (1) Bhoja ke nāma se pracalita katipaya alpajñāta Sāhityika kṛtiyā. *AIOC*, SP, 104—5.

192. RAMA KURAVI. *Daśarūpaka paddhati*. '68, 69.
Ed : Venkatacharya, T., Madras.
Rev : *BrV*., XXXIII (1—4), 416—17.

193. RAMARAJU, B. Abhinavakālidāsa—Vellāla Umāmaheśvar. *OJ*, IX (1—2), 93—97.

194. RAMANATHAN, C. Problematic Scenes in Ancient Sanskrit Stage. *AIOC*, XXV, SP, 75.
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196. RAO, G. Hanumanta. Art as Dramatization. *AP*, XL (5) 216—20.
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....(2) Kāvyadoṣāḥ. *Bhāratī*, XX (2), 48—51.

198. RASTOGI, R. M. The story of Uttānapāda—An Interpretation. *VK*, LVI (2), 115—16.

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203. RAY, Uma. The Poetic Soul of Nivedita. *BRMIC*, XX (6), 160—66.

204. REDDI, J. Chenna. (1) Bhavabhūtirviśiṣyate. *OJ*, IX (1—2), 1—8.
..........................(2) On the Authorship of Yajñaphalanāṭaka. *OJ*, XII (1—2) 31—38.

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Rev : *Folklore*, X (10), 393.

209. SAHA, Anima. Mahimabhaṭṭa's contribution to the concept of Poetic Blemish (Doṣa). *AIOC*, XXV, SP, 107—8.

210. SAHA, Kshetra Lal. Indian Study of English Poets : Shelly. *IPhC*, XIII (4), 17 ; *ibid.*, XIV (3), 8—17.

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215. SANGAMESHAM, Mutanuri. Kaviyitrī Mollā aur Tulsī. *YP*, XIII (10), 13—14.

216. SANKARACHARYA. *Śivānandalaharī.* Educational Supplies Depot, 56. 1.50.
English Tr. by Subramaniam, V. K.

217. SANTHANAM, K. (Ed.). An Anthology of Indian Literature. Bombay, 724. 50.00.

218. SARMA, Durgaprasad. Prācīna Vāṅmaya mē nāriyō kī dena. *AIOC*, XXV, SP, 111.

219 SARMA, K. V. (1) The Philosophical Interpretation of Bhagavadajjuakīyam. *AIOC*, XXV, SP, 263.

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226. SHARMA, Brahmananda. *Vastvalaṅkāradarśanam.* Rajakiya Vidyalaya, 4.00.

Rev : *Skt.* P., VIII (1), 99.

227. SHARMA, Buddhidhari Singh. Surathacaritamahākāvya—samīkṣā Saṅkṣiptiḥ. *AIOC*, XXV SP, 113—14.

228 SHARMA, Devadatta. (1) Jayavaṁśa Mahākāvya evaṁ Devapūjā. *ŚP*, XX (3) 38—43.

............................(2) Supernatural Element in Kālidāsa. *OJ*, IX (1—2), 83—91.

229. SHARMA, Divakar. Sanskṛta Sāhitya ke vikāsa mẽ Mahārāja Anūpasiṁha kā Yogadāna. *ŚP*, XX (1), 48—54.

230. SHARMA, Govind Rai. Sanskṛta Sāhitya kī pramukha pravṛttiyā̃. Regal Bk. Depot, 232. 10.00.

231. SHARMA, K. V. (Ed.). (1) *Vṛttavivecanam of Durgāsahai.* Hoshiarpur, 32.4.50.

............................(2) Mahākavi Nīlakaṇṭha Dīkṣita, *VS*, *VI* (2—3), 141—48.

232. SHARMA, M. M. A Note on the Origin and Development of the Use of Number Symbol Words in Inscriptions and other Literature. *AIOC, XXV*, SP, 386.

The *Kānāi Baraśi Bovā Rock Inscription* uses the word *turaga* for 7 and *īśa* for 11. Earlier works on *Jyotiṣa* also use number-symbols. The author proves that Varāhamihira had learnt this art from Chandaḥsūtra of Piṅgala.

233. SHARMA, Raghunatha. Pratibhāvaibhavam. *VS, VI* (1), 48-50.

234. SHARMA, Ramadatta. (1) Kālidāsa evaṁ Kalidāsottara kāvyō mẽ Sārasa. *ŚP, XX* (1), 71—76.

............................(2) Kālidāsa evaṁ Kālidāsottara kāvyõ mẽ Cakravāka. *GP, XXII* (12), 571-74.

............................(3) Sanskṛta kāvyõ mẽ śuka. *GP, XXII* (3), 153—58.

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237. SHASTRI, Krishna Chandra. Sarvekṣaṇa : Prācīna hastalikhita Grantha. *Anveṣaṇā, I* (3), 221—25.

(1) *Caṇḍīrāso* (2) *Phūlajī Phūlamatī rī vāta* (3) *Madhumālatī kathā* (4) *Bārāmāsā* etc. (5) *Kokasāra* (6) *Ādityahṛdaya stotram.*

238. SHASTRI, K. S. (1) Kālidāsakāvyeṣu dharmaśāstraprakāśaḥ. *AIOC, XXV*, SP, 282—83.

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242. SHASTRI, S. Nilkantha. Kāvyasyātmā dhvanir ityatra 'iti' śabdārthavicāraḥ. *VS, VI* (2,3), 161—67.

243. SHENDE, S. N. Marāṭhī nāṭakacī nāndī. *Mar. sanśo. P., XVII* (1), 1—13.

244. SHIVAJI. Indumatīpariṇaya nāṭakam. *JTMSSML, XXII* (1-3), 1—20.
Ed. Iyengar, V. G.

245. SHIVARAJ. On Interpretation of Meghadūta (uttaramegha, Verse 54). *KURJ, III* (1), 38—43.

246. SHIVASHANKAR PRASAD. Eko rasaḥ karuṇa eva. *AIOC, XXV*, SP, 97.

Criticizes Bhavabhūti's view that the sentiment of Pathos is the prakṛti of all the sentiments; shows its defects.

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248. SHRIRAM MURTI, P. (Ed.). (1) *Camatkāracandrikā of Viśveśvara Kavicandra.* Andhra Univ., 60+202.15.00

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257. SINGH, Vijendranarayana. Kavi-karma : saundarya kā utsa. *Ālocanā. XVIII* (10), 26—37.

258. SIVANAND. Jayadeva. *DL*, *XXXI* (6), 222—27.

259. SREEDHARA, B. H. Classical and Modern Plays. *MO*, *II* (1), 38—42.

260. SRIVARAMAIAH, B. K. Illustrative Stanzas in Vāmana's Kāvyālaṁkārasūtra. *AIOC*, XXV, SP, 77—78.

The stanzas deal with nature, love and philosophy of joys and sorrows; throw light on intricate points of the subject, on unknown poets and the chronological problems; help in assessing the poetic merit of the poet.

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262. STERNBACH, Ludwik. (1) On the Metrics of Cāṇakya's sententious verses. *Ṛtam*, I (1), 73—88.

..............................(2) An Additional Note on Sundarapāṇḍya's Nītidviṣaṣṭikā. *JGJRI*, XXV (1—4), 333—65.

NDvi. is a selection of gnomic verses collected from various sources, ascribed to Sundarapāṇḍya (SP.). The most important *Subhāṣita-Saṅgrahas* do not mention the name of SP. and ascribe a number of verses found in *NDvi.* to others. One verse in *NDvi.* belongs to the *Praśnottararatnamālā* proper. These along with other arguments prove that SP. could not have lived before the 10th century A.D.

..............................(3) On the Sanskrit Nīti Literature of Ceylon : 2 Pratyayaśataka. *BrV.* XXXIII (1—4), 80—116.

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263. SUBRAMANIAN, A. V. A suggested source for Meghasandesa. *AIOC*, XXV, SP, 65.
Holds that Kālidāsa took the idea for *Meghasandeśa* from Tamil sources; notes in detail the features of *Mullai Tinai* present in the *Meghasandeśa.*

264. SUBRAMANYAM, K. N. South in the Indian Literary Tradition. *IAC*, XVIII (1), 44—57.

265. SUBRAMONIAM, V. I. Pañcatantra and Silappatikaaram. *MO*, II (1), 1—6.

266. SURESH KUMAR. The Stylistic Theory of Translation. *AIOC*, XXV, SP, 196.

267. SURENDRA KUMAR. Apabhranśa Chanda : Hindi Chandõ kā mukhya srota. *PSPS*, 93—101.

268. SURYAKANTA. Divine Right of Kālidāsa. *KURJ*, III (1), 44—53.

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270. TANDON, Premakanta. Saundarya kā tāttvika svarūpa. *VBhP*, X (3), 59—74.

271. THAKUR, J. P. Costumes and Decorations in Bhāravi. *JOI*, XIX (1—2), 75—89.

272. THAKUR, Upendra. Caṇḍeśvara and his Rājanītiratnākara. *VIJ*, VII (1—2), 56—68.

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278. TRIPATHI, Brahmanand. Kavirājaḥ Śrīmallolimbarājaḥ. *VS*, VI (2—3), 109—15.

279. TRIPATHI, Jayashankar. (1) Ādikavi Vālmīki kā āśrama. *S. Patrikā*, LV (1—2), 158—61.

Vālmīki's āśrama was not situated on the saṅgama of the Tamsā (Ṭōsa) and Gaṅgā but in Sītāmaṛhī where at present Tamsā does not flow. The distance of Sītāmaṛhī is 30 miles east from Prayāg-Saṅgama. In olden times Vālmīki's āśrama was 30 miles away from the Prayāg Saṅgama in the direction of Īśāna.

..............................(2) *Ācārya Daṇḍī evaṁ Sanskṛta kāvyaśāstra kā itihāsa darśana.* Lokabharati, 454. 20.00

Rev. *VBhP*, IX (1), 394—95.

280. TRIPATHI, Mataprasad. Śiva-nandī kī aitihāsika paramparā. *Anveṣaṇā*, I (3), 185—90.

281. TRIPATHI, Onkarprasad. Eko rasaḥ karuṇa eva. *VS*, VI (2—3), 127—29.

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284. TRIPATHI, Ramnath. Hastalikhita granthõ kī khoja. *S. Patrikā*, LV (1—2), 129—33.

285. TRIPATHI, Rampratap. Sanskṛta ke ādinātakakāra Bhāsa ke kutch citra. *Mādhyama*, VI (1), 38—43.

286. TRIPATHI, Ramshankar (Ed.). (1) *Mahākavi Śūdrakapraṇītam Mṛcchakaṭikam.* Motilal, 780. 13.50

..................................(2) *Mudrārākṣasam.* Vishvavidyalaya Prak., 30+388, 8.00

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291. UPADHYAYA, B. S. (1) Meghadūtānuśīlanam. *Sāgarikā*, 23—39.

..........................(2) Kumārasaṁbhavasyopajīvyānusandhānam. *Sāgarikā*, VII (4), 294—300.

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..............................(2) Dhvanivādasamīkṣā. *Śābdī*, (2), 87—89.

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Notes the similarities and the historical evolution of the two literary forms and holds Nāṭaka as the proto-type of Mahākāvya.

304. VIRARAGHAVACHARYA, Abhinava Desika U. T. (Ed.). *Yādavābhyudayaḥ; Śrīmadvedāntadeśikaviracitamahākāvyam.* Madras, 1111, 45.00

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Deals with the problem of the quotations from the Kauṭalīya *Arthaśāstra* in the *Tantrākhyāyika*.

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Tr. by P. Ghosh from *Das Mahābhāṣya und das Kṛṣṇadrama*, *ZDMG*, 1920, LXXIV, 118.

309. YATINDRA, Sri Narayananandatirtha. *Śrī Kṛṣṇalīlātaraṅgiṇī*. Sahiti Samiti, 6.00

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VI. . . . .DRAVIDIAN STUDIES

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   Discourses on *Bhāgavata*.

2. AROKIASWAMI, M. *The Classical Age af the Tamils.* Madras Univ., '67, 119+10. 6.00

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3. ASHER, R. E. The Tamil Renaissance and the Beginnings of the Tamil Novel. *JRAS*, (1), 13—28.

4. BANGARUSWAMI, R. Lost Classics in Tamil. *INL*, XII (2), 23—26.

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    "This catechism, entitled *cartilha em tamoula* was composed under the direction of the Portuguese authorities by three Indian converts...and was first published at Lisbon in 1554. The work is of considerable interest to students of Indic Studies in general and of Tamil linguistics in particular especially since...it contains not only the first works in the Tamil language to appear in print but also contains the first translations into Tamil of European Texts".

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One of the eight ancient anthologies called *Eṭṭu-t-tokai* belonging to the Saṅgam period of Tamil Literature ; noted for its chaste poetic diction and exquisite hymns on Viṣṇu and Skanda.

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15. GURURAJA, B. K. Archaeology and the Dravidian Problem. *AIOC*, XXV, SP, 176.

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20. KANDAGUL, S. V. Kannaḍa kā Vacana Sāhitya. *Mānavikīya*, (12), 20—21.

21. KRISHNAMACHARYA, N. V. R. *Tikkana-Bhāratadarśanamu.* Kavitaprabhasa, 479. 20.00

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22. KRISHNAMURTHY, M. S. Kannaḍa tathā Hindī kā bāndhavya. *YP*, XIII (14), 11—14, 26—27.

23. MAHARAJAN, S. Kavi Chakravarti Kamban : Causheries on Tamilnad's greatest poet. *MOI*, XX (12), 992—1001; XXI (1), 40—50; XXI (2), 103—19; XXI (3), 196—204; XXI (4), 256—66; XXI (5) 332—38; XXI (6), 413—22; XXI (8), 560—67.

A Tamil poet of 9th century A. D.

24. MURTY, T. Sridhara. Vīrabhūpālīyamu. *BGOML*, XIX (1), 16.

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........................(2) The Poet's Defence with Special Reference to Kadai-thirappu of Kalingathupparani. *AIOC*, XXV, SP, 224.

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27. MUTHURAMAN, M. *Religion of Tirukkural.* Higginbothams, 132. 5.00

A study of the Tamil didactic classic *Tirukkural* by Tiruvalluvar; includes selections from the text.

28. MUTHANNA, I. *Hattomblattanē.* Usha Press, 32+599. 30.00

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LT.—a traditional grammer of Maṇipravālam, with mixed Malayalam and Skt. words using Skt. case terminations.

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Proves on the basis of the works by Bhāskara and Boḍḍucerlacina Timmaya that the *Prasannarāghavanāṭakam* of Jayadeva was known in Andhradesha from as early as 12th century A. D.

39. RAMANATHAN, P. Iruṅkoveḷ and the Koṭṭai Veḷāḷar—The Possible Origines of a closed community. *BSOAS*, XXXII (2), 323—43.

40. RAMARADHYA. *Rājasūya.* Gandhi Sahitya, 11+80. 1.00

A Musical play describing the Rājasūya Sacrifice performed before the Mahābhārata war; for stage acting and singing; without musical notation.

41. REDDI, Ketu Viswanatha. Telugu urla Perlayandali Anubandha Rupamulu : A comparative study. *OJ*, IX (1—2), 1—58.

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References relating to Viṣṇu in *Tirukkuṛal* and *Cilappatikāram*, concept of the Deity, the Pāñcarātra concept of Vyūha, Vibbhava, Arcā and the Antaryāmin, references about Kṛṣṇa and His exploits, religious poetry of Ālvārs.

43. SAMPATH, R. N. Purananuru and Sanskrit Concepts. *AIOC*, XXV, SP, 219—20.

Traces the concepts of Sanskrit language and culture and holds that by the period of *Puranānūru*, Dravidian culture as such did not exist and the Brahmanical concepts were spread throughout India.

44. SEETHALAKSHMI, K. A. *Folktales of Tamilnadu*, See IX. 41.

45. SREENIVASAN, Kasturi (Tr.). *Tirrukkural, An Ancient Tamil Classic*. BVB, 25+139. 10.00

46. SRIDHARAN, N. Tamil mē nāṭaka kā Vikāsa. *Mādhyama*, VI (2), 76—81.

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....(2) *Proceedings of the First International Conference Seminar of Tamil Studies* (Vol. I). '68, 764.

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....(3) *A Reference Guide to Tamil Studies : Books*. Univ. Malaya Press, '66, 8+122. M $ 7.50

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VII. . . . EPICS AND PURĀṆAS

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2. BANERJEE, J. N. *Paurāṇic and Tantric Religion.* Calcutta Univ., '66, 188. 12.50
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Lectures on Vaiṣṇavism, Śaivism, Śakti, Sun Worship, Minor Cults of Kārttikeya and Gaṇapati.

3. BEDEKAR, V. M. (1) Principles of Mahābhārata Textual Criticism : The Need for Restatement. *Purāṇam*, XI (2), 210—28.
......................(2) Kubera in Sanskrit Literature with Special Reference to the Mahābhārata (From an Earth-spirit to a god). *JGJRI*, XXV (1—4), 425—51.
Holds that *K.* had humble beginnings and godhood was conferred upon him only in the later part of his career.

4. BHATTACHARYA, Batuk Nath. The Divinity of Śrīkṛṣṇa in the Mahābhārata. *BRMIC*, XX (1), 11—19.
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5. BHATTACHARYA, R. S. (Ed.). *Garuḍa Purāṇa.* Varanasi, 419. 10.00

6. BHATTACHARYA, S P. Draupadī's Five Husbands. *AIOC*, XXV, SP, 286—87.
The marriage of Draupadī with five husbands was an exception to the general rule, never followed either at that time or later. She did not object to such a marriage because she had the spirit of doing something novel. She was a wonderful woman.

7. BROCKINGTON, J. L. Note on Mrs. Sen's Article about the Rāmāyaṇa. *JAOS*, LXXXIX (2), 412—14.
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8. BULCKE, C. Śūrpaṇakhā in the Rāma Story. *PICO*, III (1), 204—6.
The Śūrpaṇakhā episode in the many recensions of the *Rāmāyaṇa* : The disfigurement of Śūrpaṇakhā; The metamorphoses of Śūrpaṇakhā; The son of Śūrpaṇakhā; Śūrpaṇakhā's marriage to Lakṣmaṇa.

9. CHAITANYA, K. *Śakuntalā and Damayantī.* IBH, 101. 3.50

10. CHAKRAVARTI, Sahdev. Vālmīki kṛta Rāmāyaṇa mē strīdharma kī mīmāṁsā. *Sarasvatī*, Mr, 193—95.

11. CHATTERJEE, Asim Kumar. (1) Date of the Mahābhārata. *Cal. R.*, I (2), 321—24.
.................................(2) Sun Worship in the Epics. *QRHS*, VIII (3), 171—75.
"...the position of the sun-god in the epics does not compare favourably with that in the Vedic literature, especially the *Rigveda.* A large number of the principal gods.. were conceived by the *Rigvedic* poets as purely solar deities. But in the epics, only Sūrya, Vivaspati and Savitṛ are lauded as sun-gods."

12. CHATTOPADHYAYA, Aparna. Śakuntalā of the Mahābhārata: A study. *IAC*, XVIII (1), 18—26.

13. DANGE, S. A. (1) *Legends in the Mahābhārata.* Motilal, 24+386. 35.00

An analysis and study of the legends and folk-tales of the *Mahābhārata.*

..................(2) Itihāsa and Purāṇa. *AIOC*, XXV, SP, 83—84.

Considers *itihāsa* as "the statement of a custom or a belief related to social behaviour in the original sense and not the statements of facts about a person or a dynasty... *Purāṇa* is a collection of this type of *iti-ha-āsa*, the account of kings and dynasties and also fanciful stories". Sometimes a myth is also spoken of as an *itihāsa.*

..................(3) Purāvṛtta āṇi itihāsa saṅketa. *Navabhārata*, XXIII (1), 60—67.

..................(4) Purākathā āṇi vidhi saṅketa. *Navabhārara*, XXIII (3), 43—50.

14. DE CHAUDHARI, H. K. Itihāsa—Purāṇa. *JAIH*, II (1—2), 247—49.

Holds that "the *Mahābhārata* must have been associated with myths in all stages of its development...the Kurukshetra War represents the final phase of the great struggle between the exponents of the old Vedic order under the leadership of the Kuru class and those of the new order led by Kṛṣṇa, and finally there emerged the new order which was not truly Vedic but an amalgam or loose synthesis of the different types of culture".

15. GANGULI, Jaysree. Characteristic Features of the Images in the Rāmāyaṇa. *AIOC*, XXV, SP, 375.

"The Ādikavi is selective in his use of the standards of comparison, and the standards carefully incorporated by him throw tremendous light on the appropriate moods of the characters at the material hour of discription......his images rush forth from the fountain-head of his imagination. That spontaneity which constitutes the real test of poetic image is marked by its presence in the images of the *Rāmāyaṇa*".

16. GHOSH, A. A Note on Kapālamocana. *Purāṇam*, XI (2), 325.

17. GOLDMAN, R. and others. Who knows Rāvaṇa? A Narrative Difficulty in the Vālmīki Rāmāyaṇa. *ABORI*, L (1—4), 95—100.

18. GOSWAMI, Srimadbhaktivilastirth. Shri Krishna and Religion. *BJ*, XVI (4), 20—21.

19. GUPTA, Anandswarup. (1) Purāṇic Theory of the Yugas and Kalpas: A Study. *Purāṇam*, XI (2), 304—21.

..............................(2) A Note on the Vyāsa-Vandanā. *Purāṇam*, XI (2), 204—6.

..............................(3) The Problem of Interpretation of the Purāṇas. *PICO*, III (1), 230—37.

Interpretation of the Purāṇas must be based on the objective study of the relevant data and the personal predilections should not come in its way. The interpreter should be versed in the Purāṇic lore. The style of exaggeration should be given proper allowance for interpreting historical and geographical accounts of the Purāṇas.

20. GUPTA, Harish C. Nala and Damayanti and the bard who sang it for the Russians. *IST*, X (2), 151—53.

21. GUPTA, P. H. My study to the Rāmāyaṇa. *Carvan*, Ag, 43—45.

22. HOPKINS, E. W. *Great Epic of India : Its Character and Origin.* Calcutta, Rep., 485. 48.50

23. JHALA, Sankarsingh. Purāṇō mē Brahmā. *ŚP*, XX (2), 37—45.

Brahmā in the Vedas and Purāṇas ; various myths relating to Him.

24. JOHRAPURKAR, Vidyadhar. Vāyupurāṇa aur Jaina Kathāē. *Anekānta*, XXII (3—4), 133—35.

25. KARMAKAR, A. P. Cultural Significance of the Epic and Purāṇic Peoples of Northern India. *AIOC*, XXV, SP, 66.

The Epics and the Purāṇas while dealing with the problems of the Janapadas or the peoples throw much light on the geographical centres, on the flora and fauna, the personal habits, usages, customs and manners, dress and religious ideas of the people of ancient India. Though they have dealt with some of the countries, they have not indicated the boundaries of these countries nor the various features of the peoples. The author stresses upon the study of this new feature.

26. KARVE, Irawati Karmarkar. *Yugānta, the end of an epoch.* Deshmukh Prak., 270. 20.00

.........Tr. of Yugānta (Marathi) ; study of the Chief Characters in the *Mahābhārata*.

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Rev : *Skt. P.* VIII (1), 90—91 ; *ABORI*, L, 116—18.

28. KHAIR, G. S. (1) *Quest for the Original Gītā.* Somaiya Pub., 262. 32.00

Rev : *ABORI*, L, 129—31.

...................(2) *Mūlagītecā Śodha* (A search after the Original Gītā). Griha Prak., '67, 8+130+70. 5.00

Rev : *VIJ*, VII (1—2), 190—92.

The current text of the *Gītā* is multi-chronic. The first author of the text contributed Chs. 1—6 (600 B. C.) ; the second, Chs. 8, 13—15, 17, 18 (600—500 B. C.) ; the third, Chs. 6, 7, 9—12, 16 (300—200 B. C.).

29. KHAN, Mohd. Israil. (1) Purāṇeṣu Sarasvatīpratimāsvarūparnirūpaṇam. *VS*, VI (1—3). 132—40.

...............................(2) A Paurāṇic Iconographical Account of Sarasvatī. *Purāṇam*, XI (2), 285—96.

30. KRISHNAMACHARYA, M. S. Rāma : The Superman. *BJ*, 23 Mr., 22—25.

31. LAL, P. (Tr.), *The Mahābhārata* (Vol. II). Writers workshop. 8.00

32. LALYA, P. G. Historical Background of the Concept of Śakti in the Devī Bhāgavata Purāṇa. *AIOC*, XXV, SP, 255—56.

Worship of female deity along with Rudra, in the Vedic times ; Śiva Doctrine in the period of *Atharvaveda* ; Paśupati in *Yajurveda* ; relation of Phallus worship with the Yoni worship, and its prevalance in the Indus Valley civilization ; Śakti ideas in the Upaniṣads and the Sūtras ; Śakti as the consort of Viṣṇu ; Prakṛti in the Sāṁkhya School and the Purāṇas ; Prakṛti as Parāśakti in *Devī Bhāgavata* ; Synthesis of Bhakti, Śakti and Prakṛti doctrines in *DBhā*.

33. MANGESHWAR, Saguna. *Kṛṣṇa and the Pāṇḍavas*. IBH, 100+10 illus. 3.50

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35. O'FLAHERTY, Wendy Doniger. The Symbolism of the Third Eye of Śiva in the Purāṇas. *Purāṇam*, XI (2), 273—84.

The third eye of Śiva is the emblem of ascetic power. Flames spring forth from it to destroy Kāma, but throughout the mythology of the Purāṇas this eye appears in erotic contexts, serves erotic purposes and has various erotic origins. At the wedding of Śiva, it transformed into a *tilaka*.

36. PARADKAR, M. D. (Ed.). *Studies in the Gītā*. Popular 32+410. 15.00

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39. RAGHAVAN, V. Kapāla-Mocana : An Ancient Holy Place. *Purāṇam*, XI (1), 169—70.

40. RAJLAKSHMIJI. *Śrīmadbhāgavataprakāśa*. Rambagh Palace, 183.

41. RAJSEKHARA. *Śrīrājaśekharaviracitam Pracaṇḍapāṇḍavam nāṭakam*. Chowkhamba, 98 (HSGM, 284). 2.00

An incident from the *Mahābhārata*, with Hindi intro. and tr.

42. RAMGOPAL. Vedic Sources of the Śārṅgaka Legend of the Mahābhārata. *JGJRI*, XXV (1—4), 397—401.

"...the epithet Śārṅga which is employed in all probability as a Gotra name by the *Bṛhaddevatā* and the *Sarvānukramaṇī* for the four Ṛṣis of the *RV*. X. 142 provided a clue to the author of the *MBh*. to transform the four Ṛṣis into the four birds (Śārṅgakas) of the epic legend. It is also not unlikely that a similar legend handed down by oral tradition formed the basis of this legend embodied in the *MBh*."

43. RAO, Venkata Krishna. The Paradoxical Poetic Art of the Bhagavat. *IPhC*, XIV (3), 17—19.

44. RAY, Gangasagar. *Paurāṇic Ākhyāna*. Chowkhamba, 2.00

A selection of mythological stories.

45. ROY, Siddheshvarī Narain. (1) *Paurāṇic dharma evaṁ samāja*. Panchanada Pubs., '68, 176. 4.50.

Rev : *Purāṇam*, XI (1), IV—V.
Discusses the religious, social and cultural material of the *Vāyu, Brahmāṇḍa, Viṣṇu and Matsya* Purāṇas.

..................................(2) Historical Analysis of a Purāṇic verse Relating to Śuṅga Dynasty. *Purāṇam*, XI (1), 67—72.

46. SANYAL, Nirmal Chandra. The Devī Bhāgavata as the Real Bhāgavata. *Purāṇam*, XI (1), 127—53.

47. SARATCHANDRAM, K. (1) Ancient Indian Education as Revealed in the Vālmīki Rāmāyaṇa. *AQ*, IV (4), 239—49.

..........................(2) Rāmāyaṇa in daily life. *BJ*, 23 Mr , 20—21.

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50. SATWALEKAR, S. D. and others (Eds.). *Mahābhārata* : Vol. I *Ādiparva*; Vol. II *Sabhāparva*. Svadhyaya Mandal, '68, 20, 1096 and 8,360. 20.00 and 7.50 respectively.

The original skt. text, with a Hindi tr.
Rev : *AP*, XL (5), 227.

51. SATYA SAI. Ramayana in daily life. *BJ*, XV (17), 20—21.
The interpretation of the 'pātras' of *Rāmāyaṇa*.

52. SCHLINGLOFF, Dieter. The Oldest Extant Parvan-List of Mahābhārata. *JAOS*, LXXXIX (2), 324—38.

"The Berlin collection of Skt. Mss. from Qizil (Chinese Turkistan) comprises numerous fragments of an unpublished palm-leaf manuscript in Kuṣāṇa characters, comprehending at least two philosophical texts of the Sarvāstivādin School. In the present paper, the fragments of two successive leaves are edited and discussed which consist of a list of *Mahābhārata*-parvans. The Juxtaposition of this parvan-list with the current lists of the 100 sub-and 18 major parvan proves that this list represents an earlier stage of development of the *Mbh.* It verifies the statement of Winternitz and other scholars which have argued that the *Virāṭaparvan* and the *anuśāsanaparvan* donot belong to the original *Mbh.* but are later interpolations into the great Epos."

53. SHARMA, Jagdish Prasad. *Vālmīki Rāmāyaṇa aur Rāmacaritamānasa : Saundaryavidhāna kā tulanātmaka adhyayana*. Shodha sansthan, 18+376 (Hindi Shodha Grantha Mālā, 4). 20.00

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..............................(2) Conception of Fate in Vālmīki Rāmāyaṇa. *AIOC*, XXV, SP, 266.

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56. SHARMA. SHRINIVAS. Garuḍa Purāṇa mẽ āyurvedīya sāmagrī. *AIOC*, XXV, SP 315—16.

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The ideas expressed in the *MBh*, in the form of precepts for a king throw light on the proper relation between the ruler and the ruled. There, the king is assigned more responsibilities than absolute priviledges.

60. SIRCAR, D. C. (Ed.) *The Bhārata War and Purāṇic Genealogies.* Cal. Univ., 204. 10.00

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62. SRIVASTAVA, V. C. The Purāṇic Records on the Sun-worship. *Purāṇam*, XI (2), 229—72.

63. STERNABACH, L. Purāṇic Wise Sayings in the Literature of "Greater India". *Purāṇam*, XI (1), 73—115.

..............................(2) *A New Abridged Version of the Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa.* Kashiraj Trust, '66, 117. 10.00

Rev : *JAOS*, LXXXIX (3), 668.

A continuation and elaboration of his intro. to the *Cāṇakya-Rājanīti-śāstra* version (cāṇakya nīti text tradition, vol. I, pt. II, Hosiarpur, 1964) ; proves that the *CRCa* II MS. represents an expurgated text of the *Garuḍapurāṇa*.

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67. SWAMI, SIDDHINATHANANDA. A Riddle of the Rāmāyaṇa. *PBh*, LXXIV (10), 433—43.

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69. TRIPATHI, K. S. *Cultural Study of the Srimad Bhāgavata*. Varanasi, 515. 40.00

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71. UPADHYAYA, K. N. Bhagavadgītā on war and peace. *PEW*, XIX (2) 159—69.

72. VAIDYA, P. L. (Ed). *Harivaṁśa Purāṇa* (vol. I). Poona, 56+800, 75.00

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74. VAN NOOTEN, B. A. Redundancy in Mahābhārata verse composition. *JAOS*, LXXXIX (1), 50—58.

Examines some of the features of the verse composition of the *Mbh.* in comparison with the prose parts and concludes that "there are numerous sets of particles in both prose and verse but only in the case of the verse could we speak of genuine coupled particles. In the prose, both members of any set carried a distinct, if not very significant semantic load, whereas in the verse the meaning of one was not always clear. In the latter case are we justified in speaking of semantic or syntactic redundancy. This redundancy is not confined to coupled particles, but applies to a great number of particles in general......they serve to add another syllable, to lenghen the vowel of an otherwise light syllable, or to lend quantity by position to a syllable that otherwise would have been light."

75. VARADAN, Komala. Ramakien : The Ramayana of Thailand. *IllW*, 1 Ju, 6—9.

76. VISHNUDATTA, Rakesh. Agnipurāṇa kā kāvyaśāstrīya Bhāga : Racanākāla aur pratipādya. *GP*, XXI, (6), 194—98.

77. WALLI, Koshalya. Glimpses into Some Paurāṇic Views on the Concept of Karman. *AIOC*, XXV, SP, 267—68.

78. YOROI, Kiyoshi. *Gaṇeśagītā : A Study, translation with notes, and a condensed rendering of the commentary of Nīlakaṇṭha*. The Hague, 68, 12+201, Guilders 28.

Rev : *BSOAS*, XXXII (3), 667.

90% of its 414 stanzas is borrowed from the *BhG.* with some slight modifications.

VIII ...... EPIGRAPHY AND NUMISMATICS

1. AGRAWAL, Ganganath. Some Further Observations on the Eran Inscription of Samudragupta. *OJ*, IX (1—2), 67—74.

2. AGRAWAL, Govind. Cūrū zile ke do mahattvapūrṇa smāraka lekha. *M. Bhārati*, XVII (2), 66—72.

3. AGRAWAL, V. S. (Tr.) Dravya Parīkṣā of Ṭhakkura Pherū. *INC*, VII (1—2), 100—14.

4. ANSARI, H. N. A Date on the Coins of Saifuddin Hamza Shah of Bengal—A Rejoinder. *INC*, VII (1—2), 87—90.

5. BANDYOPADHYAYA, Samaresh. (1) Official Designations from Early Indian Coin-names. *JAIH*, II (1—2), 99—103.

.... (2) Kedāra. *JAIH*, III (1—2), 162—64.

Refutes the views of V. S. Agrawal etc. that *ketara* mentioned by Kṣemakīrti in his Comm. on a passage of the *Bṛhatkalpabhāṣya*, is the same as *kedāra* of the *Kāśikā* and that *kedāra* denotes the coins of the Kidāra Kuṣāṇas. The author opines that the passage *kevaḍikā nāma yathā tatraiva pūrvadeśe ketarābhidhāno nāṇaka-viśeṣaḥ* makes the identification of *kedāra* with *ketara* difficult, because it is doubtful that the Kidāra Kuṣāṇas ever ruled over any part of Eastern India.

6. BARUA, B. M. *Asoka and His Inscriptions* (2 vols). Calcutta, Rep., 420+2 illus. 40.00

7. BHARGAV, Krishna Kumar. Mahārāṇā Sajjana Siṁha kā aprakāśita śilālekha. *M. Bhārati*, XVII (3), 12—13.

8. BHATI, Narayan Singh (Ed.). *Kutcha aitihāsika rukke-paravāne*. Raj. shodha Sansthan, 23. 1.50.

Rev : *ŚP*, XX (3) 95—96.

9. BHATTACHARYA, A. K. Indian Coins in the Musee Guimet. *IMB*, IV (1), 7—11.

10. BHATTACHARYA, P. K. The Shape of the Ahom Coins. *ISPP*, X (3), 275—77.

11. BISWAS, Dilip Kumar. Dharmacakrajina in the Sāranāth Inscription of Kumāradevī. *JAIH*, III (1—2), 90—100.

12. BOELES, J. J. A Rāmāyaṇa Relief from the Khmer Sanctuary at Pimai in North.East Thailand. *JSS*, LVII (1), 163—69.

The author presents one sandstone relief of the main prāsāda of pimai representing an episode from the *Rāmāyaṇa* and compares this with representations of the same episode from other reliefs in Thailand and in Indonesia.

13. BUHLER, G. Indian Inscriptions and the Antiquity of Indian Artificial poetry. *JAIH*, II (1—2), 188—236 ; III (1—2), 193—238.

Tr : V. S. Ghate.

14. BURGESS, J. *Epigraphia Indica* Vol. II : A collection of Inscriptions supplementary to the corpus Inscriptionum Indicarum of the Archaeological Survey. Motilal. 100.00

15. CHATTERJEE, Bhaskar. Numismatics and Iconography. *AIOC*, XXV, SP, 153.

Coins introduce us with religious myths and this helps us in tracing the development of Indian iconography, in knowing the imported iconographic concepts and their gradual Indianisation.

16. DEAMBI, B. K. Sharada Inscriptions in Kashmir : A Socio-political study. *QRHS*, IX (1), 26—32.

Studies some important Śāradā records of Kashmir : Anantadeva—The Dacchan stone Inscription ; Jayasiṁha—S.P.S. Museum Inscriptions and the Arigom Stone Inscription ; Paramanda-Deva—Tapar Stone Inscription ; Rajadeva—the Bijbehara Stone Inscription ; Shahab-U-Din—the Kotiher Inscription ; Zain-Ul-Abidin—the Khonamuh Inscription ; Mohammad Shah—Hari Parbat Grave Stone Inscription ; the Zaji Nai Inscription. Observes that no copper-plate inscription recording the grant of land has come to light so far.

17. FUHERER, A. *Monumental Antiquities and Inscriptions in the N. W. Provinces and Oudh.* Varanasi, Rep. 426. 145.00

18. FUSSMAN, Gèrard. Une inscription kharoṣṭhī a haḍḍa. *BEFEOr*, LIX, 5—9.

19. GAI, G. S. Three Inscriptions of Rāmagupta. *JOI*, XVIII (3), 247—51.

Gives full readings of the inscriptions.

20. GHOSAL, Dipali. On the Interpretation of a Doubtful Word in a Minor Pillar Inscription of Aśoka. *AIOC*, XXV, SP, 167.

Interprets the word *anūvāsasi*--Occurring in the text of the Inscription—as meaning 'a non-residence', that is, a place unfit for human habitation. Breakers of the *Saṅgha* were taken as criminals.

21. GHOSAL, S. N. A Difficult Passage in the Rumminidei Pillar Inscription of Aśoka. *AIOC*, XXV, SP, 166—67.

22. GHOSH, N. C. Punch-Marked Silver Coins from Darora : An Unpublished Hoard. *INC*, VII (1—2), 1—25.

23. GOKHALE, Shobhana. Daulatpur Inscription of Ābhīra Iśvaradeva S 254. *JOI*, XVIII (3), 237—43.

24. GOPAL, B. R. *Karnatak Inscriptions* (vol. V.). Karnatak univ., 40+358. 15.00

25. GOSWAMI, Kunja Gobinda. Kauṭilya and Gupta Inscriptions. *AIOC*, XXV, SP, (Supple) Hist. Sec.

Aśokan as well as Gupta inscriptions convince us that Aśoka and Gupta kings were influenced by the *Arthasāstra* of Kauṭilya. Formation of new colony, distribution of land, appointment of high officials etc. as depicted in the *Arthaśāstra* find an echo in the Gupta epigraphs.

26. GRISWOLD, A. B. and others. *The Aśokārāma Inscription of 1399 A. D. : Epigraphic and Historical Studies*, No. 2. *JSS*, LVII, (I), 29—56.

27. GUPTA, P. L. (1) *Coins*. NBT, 251. 9.50

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30. JACQUES, C. Etudes d'épigraphie cambodgienne, ii. inscriptions diverses récemment découvertes en Thailande, iii. quatre fragments d'inscription recemment decouverts an Cambodge. *BEFEOr*, LIX, 57—73.

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32. KANSARA, N. M. Kamvāṇā Grant of Bhīmadeva II of Aṇahilapāṭaka. *JOI*, XIX (1—2), 114—18.

33. KONOW, Sten (Ed.). *Corpus Inscriptionum Indicarum* (vol. II, pt. I) : *Kharosthi Inscriptions With the exception of Those of Asoka*. IBH., 443+37 pls. 175.00

34. KUKURANOV, L. N. The "Urdu" issues of Emperor Akbar. *ANSMN*, (15), 137-40, pls. 23.

"A rare gold mohur of Akbar in the American Numismatic Society's collection, dated 987 A. H/A. D. 1579, and bearing only the mint name Urdu without the usual honorifics, is interpreted as a special issue commemorating Akbar's last pilgrimage to the shrine at Ajmer".

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37. MAITY, S. K. and Others. *Corpus of Bengal Inscriptions*. Mukhopadhyaya, '67, 383+50. 40.00

Rev : *JAIH*, II (1 –2), 285—86.

38. MIRASHI, V. V. Is Vijaya Mentioned in Nagarjunaconda Inscriptions the name of a Cycle year ? *JOI*, XVIII (4), 318—22.

39. MUKHERJEE, B. N. *Nana on Lion : A study in Kushana Numismatic Art*. 15 pls. 35.00

40. MURTHY, A. V. Narasimha. A Note on the Yadava Coins in Chattisgarh. *AIOC*, XXV, SP, 174.

41. NAGPUR, India Central Museum. *Catalogue of Coins in the Central Museum, Nagpur: Coins of the Mughal Emperors*. illus. 9.25

42. PUSHPENDRA KUMAR. Epigraphic Evidence of the cult of śakti. *BIPS*, 111–22.

43. NORMAN, K. R. Middle Indo-Aryan Studies VII (Notes on Three Aśokan Rock-Edicts). *JOI*, XVII (3), 225—31.

44. PRASAD, H. K. (1) The Economic Aspect of Coins of Northern India between 185 B. C. to 320 A. D. *INC*, VII (1—2), 36—44.

....(2) Coin Hoards from Orissa. *INC*, VII (1—2), 78—82.

45 PRASAD, Prakash Charan. The Importance of Coinage in Vārtā—The Science of Economics. *INC*, VII (1—2), 91—99.

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47. RAO, M. Rama. The Guṇtupalli Inscription of Māhāmeghavahna's Time. *OJ*, IX (1–2), 61—66.

48. RASTOGI, Sadhana. Pālaṇā grāma ke katipaya śilālekha. *M. Bhāratī*, XVII (3) 52—56.

49. RITTI, S. H. and Others. *Inscriptions from Nanded District*. Yashawant Mahavidyalaya, 79+260. 40.00

50. SARMA, Dimbeswar. Gāctal Rock Inscription of Visvasundaradeva. *AIOC*, XXV, SP, 182.

Discusses the historical importance of the inscription in the light of the new reading given by Shri R. M. Nath.

51. SETHI, Rajendra Kumar. (1) Sotar Megas–The Unknown Kuṣāṇa King. *INC*, VII (1—2), 56—58.

..............................(2) Earliest Known Coin of Shahjahan Minted during the Reign of Jahangir. *INC*, VII (1—2), 73—77.

52. SHAH, Umakant P. (1) A Further Note on Ramagupta Inscriptions. *JOI*, XVIII (3), 254—55.

.........................(2) Kumarpalna Sikko. *Svādhyāya*, VI (4).

53. SHARMA, M. M. "Number Symbol Words in Inscriptions and Literature" See V. 232

54. SINGH, Sarjug Prasad. (1) Some Unpublished Punch-Marked Coins of Bihar. *INC*, VII (1—2), 26—35.

...........................(2) Inscriptions on Terracotta Balls and a Clay Seal., *JAIH*. III (1—2), 17—22.

...........................(3) Discovery of Kalacuri and Gāhaḍavāla Coins in Bihar. *JAIH*, II (1—2), 29—38.

55. SIRCAR, D. C. (1) *Studies in Indian Coins*. Motilal, '68, 405+12+26. 60.00

Rev : *JIH*, XLVII (139), 209 ; *JAS*, XXIX (1), 200—1 ; *BSOAS*, XXXII (3), 669.

..........................(2) Nilācala Plates of King Mādhava of Kāmarūpa. *JAIH*, (1—2) 65—83.

..........................(3) Recent Studies in the Epigraphic Records of Assam. *IMB*, IV (1), 39—42.

..........................(4) Some Epigraphic and Manuscript Records. *JAIH*, III (1—2), 30—49.

..........................(5) Indological Notes. *JAIH*, III (1—2), 33—151.

Date of the Mankuwar Buddha Image Inscription of the time of Kumāragupta I ; *Nihilapati-Nihelapati* ; Garga—yavana and Kāla-Yavana ; Vidiśā Jain Image Inscription of the time of Rāmagupta.

56. SOHONI, S. V. (1) Two Lion-slayer Coin Types of Kumāragugta I. *INC*, VII (1—2), 59—62+4 figs..

..........................(2) The Elephant Rider Coin Type of Kumāragupta I. *INC*, VII (1—2), 63—66.

57. SOMANI, Ramavallabha. (1) Jaina Kīrtistambha Cittaura ke aprakāśita śilālekha. Anekānta, XXII (1), 36—38.

..........................(2) Ekaliṅga mandira kā eka aprakāśita śilālekha. *ŚP*, XX (1), 88—90.

..........................(3) Mahārāṇā Kumbhā kā aprakāśita śilālekha. *Anveṣaṇā*, I (3) 171—72.

58. SRINIVASAN, P. R. Mathura Pillar Inscription of the Gupta year 61. *JAIH*, III (1—2), 113—22.

59. TIRMIZI, A. A. *Ajmer through Inscriptions* (1532—1852 A. D.). Ghalib Academy, 87. 25.00

60. TRIPATHI, K. B. Inscriptions of the Konarka Temple *AIOC*, SP, 208.

Holds that the Koṇārka temple continued to be a famous place of popular worship for a period of 350 years from the middle of the 13th century ; offers linguistic observations on one of its inscriptions containing the names of three officers of the temple together with their designations.

61. VENKATARAMANAYYA, N. and others. *Epigraphica Andhrika* : vol. I. Hyderabad, 170. 15.00

62. WAKANKAR, V. S. (1) Coins from Kayatha. *INC*, VII (1—2), 83—86.

..........................(2) A New King of Ujjain. *INC*, VII (1—2), 67—68.

..........................(3) Indo-Ceylonese Numismatic Collaboration. *INC*, VII (1—2), 69—72+4 figs.

IX . . . . . FOLKLORE

1. ACHARYA, Santibhai. A Bhili Tale : Tom Tom Tom. *Folklore*, X (12), 437—38.

2. ADICEAM, Marguerite E. *Contribution à l' étude d' Aiyanār-śāstā*. Institute Francais, '67, 8+133+38 pls.

Rev : *VIJ*, VII (1—2), 214—16 ; *BSOAS*, XXXII (2), 458.

A study of a cult found between the Godavari and Pālāru rivers, ; a thorough investigation of the nomenclature, iconography and ceremonies of the god Aiyanār or Śāstā.

3. AGRAWAL, Govind. (1) Rājasthānī Loka-Kathā-Kośa. *M. Bhāratī*, XVII (1), 2—28.

..........................(2) Rājasthān ke loka-jīvan aur loka-sāhitya mẽ billī. M. Bhāratī, XVII (3), 2—11.

4. AGRAWAL, Swarnalata. Loka-Sāhitya. *RBh*, XII (1), 5—8.

5. ALKAZI, Roshan. Folk-dance costumes. *HT*, 23 Fe, 3 : 1.

6. ARYA, U. (Ed. Tr.). *Ritual-songs and Folk-songs of the Hindus of Surinam*. Brill, '68, 196+8 pls. 32 Guilders.

Rev : *BSOAS*, XXXII (3), 674 ; *JAS*, XXVIII (4), 869—70.

Songs are arranged in five main categories——life cycle songs, annual cycle songs, ritual songs, caste and work songs and miscellaneous songs including women's songs, topical songs and political songs. These Hindus of Surinam were immigrants mostly from U. P. and Bihar who went there to work on the sugar and coffee estates.

7. ASHTON, M. B. Yakṣagāna : A South Indian Folk Theatre. *DR*, XIII, 148—55.

8. BANDYOPADHYAYA, Subhasa. *Paścima Sīmanta-Baṅgera Loka-Sāhitya*. Sāhitya Prak., 28+319, 10.00

Folklore of the western border districts of West Bengal.

9. BEHURA, N. K. and others. Oaths, Ordeals, and divination among the Deshia Kondhs of Orissa., *Vanyajāti*, XVII (2), 64+68.

10. BHARATI, Jaiprakash (Comp.). *Bhārata kī pratinidhi lokakathāẽ*. Atmaram, 16+382. 15.00

11. BHATTACHARYA, Ashutosh. Śrī Kṛṣṇa kīrtana in Folk-song of Bankura. *AIOC*, XXV, SP, 335.

12. CHAKRAVARTI, S. *Lokāyata Bāṅglā* (Folklore Study in Bengal). Ind. Pubs., 144. 8.00

13. CHAKRAVORTY, B. Bihu—the Folk Festival of Assam. *Contemporary*, XIII (8), 87.

14. CHAUDHARY, Dinendra. *Pūrba Bangera Loka Saṅgīta.* Sanyal, 8.00

15. DAS, Kunja Bihari. Women in the Folk-sayings of Orissa. *Folklore*, III (3), 96—100.

16. DHAMIJA, Jasleen. Folk-art of Indian Women. *Design*, XIII (5), 20—22.

17. DRAVIDA. Oṇam ke lokagīta. *YP*, XIII (20), 11—13.

18. DUTT, Gurusaday and others (Eds.). *Srihatter Loka Saṅgita* (Folk-songs of Shylet). Calcutta Univ., '66, 228, 447. 15.00

Rev : *Folklore*, X (9), 352.

19. DUTTA, T. *Ancient Ballads and Legends of Hindustan.* Kitabistan, 175. 5.50

20. GARGI, Balwant. *Folk-Theatre of India.* Univ. of Washington Press, 200.
Rev : *JAOS*, LXXXIX (1), 198—99.

Jātrā of Bengal, Nauṭankī of U. P., Punjab and Rajasthan, Bhavai of Gujarat ; Tamāśā of Maharashtra ; Rāmalīlā and Rāsalīlā of U. P. ; Therukkūttu of Madras ; Yakṣagāna of Mysore ; Chhau of Bihar ; Bhagavatha Mela Nāṭakam of Melattur, Madras ; Kuchipuḍi of Andhra : Aṅkiā Nāṭ of Assam ; Naqal of Punjab ; Bhāṇḍa Jaśna of Kashmir ; Bheel Gauri of Rajasthan ; Veedhi-Nāṭakam of Andhra ; Burrā Kathā of Andhra ; Kuravanji of Madras ; palas and Dasakathias of Orissa ; discussions on puppets in India, stage construction, production pattern, Costumes etc.

21. GHOSAL, Samir. Women in Folk-rites and Beliefs. *Folklore*, X (4), 115—28.

22. GOSWAMI, Prafulladatta. Folk-tales of the Miris. *Folklore*, X (10), 390.

23. GUPTA, Shaligram (Comp.). A Selected Bibliography of Hindi Folksongs. *Folklore*, X (11), 427—33.

A list of 58 articles on Braja folksongs ; 31 articles in Hindi on Chhattisagarhi folksongs ; 46 articles in Hindi on Malvi folksongs ; 86 articles on the Bundeli folksongs.

24. KAYAL, Akshay Kumar. Women in Folk-elements of Bengal. *Folklore*, X (1), 1—25.

25. KOTHARI, K. S. *Indian Folk Musical Instruments.* Munshiram, 99. 20.00

Rev : *JMA*, XL (1—4), 214—17.

26. MEISSNER, Konrad. Study of the Folk Culture of India. *JAIH*, II (1—2), 243—44.

27. MISHRA, Gopal Chandra. Women in Oriya Folklore. *Folklore*, III (3), 75—85.

28. MODHA, H.K. (Comp.). *Chakraḍiyām lokapurāṇa kathāgīto.* Gujarat Lokasahitya Samiti, 128. 1.50

Collection of folk lit erature in verse (sextuplates) on some episodes from the *Rāmāyaṇa* and the *Mahābhārata.*

29. MUKHERJEE, Shyam Chandra. *Falklore Museum.* Ind. Pubs., 88 (ser. No. 14). 10.50

30. MURTHY, K. R. "Telugu women in the Folk-sayings" see VI. 26.

31. NAHTA, Agarchand. *Rājasthānī Loka-sāhitya sambandhī prakāśana Sūcī.* Rajasthani shodha Sansthan, 26. 1.50

32. PAKRASI, M. *Folktales of Assam.* Sterling, 120. 10.00

33. PARMAR, Shyam. Tamilnāḍu kā lokamañca : Terukk ulu. *S. Patrikā,* LV (1—2), 85—90.

34. PILLAI, Indira V. Folklore of Kerala. *DC,* 30 Jl, 4 : 7.

35. RAMESHCHANDER. Folk-drama as mass media. *IE,* 26 Ja, 1 : 8.

36. ROYCHAUDHURY, Bani. *Folktales of Kashmir.* Sterling, 118. 10.00
Rev : *IBI,* I (2), 64.

37. RUHELA, S. "Gāḍulyā lohāra ghumakkarõ ke loka-gīta : eka viśleṣaṇa. *M. Bhāratī,* XVI (4). 50—59.

38. SAHAL, Kanhailal. Loka kathāõ kā eka mūla abhiprāya gap hā̃kanā. *M. Bhāratī,* XVII (3), 47—51.

39. SAMAR, Devilal. *Lokadharma pradarśanakārī kalāē.* Loka Kala Mandal. 15.00
Rev : *Folklore,* X (10), 393.

Lokasaṅgīta, lokanṛtya, lokanāṭya.

40. SARMA, N. M. Sitarama. Folkmusic of South India. *DC,* 7 Jl, 4 : 7.

41. SEETHALAKSHMI, K. A. *Folktales of Tamilnadu.* Sterling, 123. 4.00

42. SENGUPTA, Sanker. (1) Women in Ancient Literature and Folklore. *Folklore,* X (9), 332—45 ; X (10), 374—89 ; X (11), 394—422 ; X (12), 464—85.

..............................(2) *Women in Indian Folklore* (An Anthology). Ind. Pubs, 400. 45.00

..............................(3) Bengali Women in Oral Tradition. *Folklore,* X (6), 218—34

43. SHARMA, Mahavir Prasad. Ahīravāṭī vāra vrata lokakathāē. *M. Bhāratī,* XVII (1), 54—59.

44. SHARMA, Manohar. Saṁskṛta ke mādhyama se saṅkalita Rājasthānī loka kathāē. *Viśvambharā,* V (4), 25—50.

45. SHARMA, Nagshewar. Magahī lokagāthā. *Śodha*, (I), 38—44.

46. SHASTRI, Srikanta. Lokadarśana kā sāhitya mē upayoga. *Śodha*, I, 34—37.

47. SINGHA, Anima (Comp.). (1) *Samadāuna aur udāsī* (Maithilī lokagīta mē). Mithila Darshana, 44. 100

..................................(2) *Śiśu-gīta aur khela* (Maithilī loka-gīta mē). Mithila Darshana, 44. 1.00

..................................(3) *Kohbar* (Maithilī loka-gīta mē). Mithila Darshana, 44. 1.00

48. SINHA, Prabhavati (Comp.). *Loka-Gītikā.* Prabha Prak., 86. 2.00
A collection of folk-songs.

49. SURYANARAYANA, M. (1) A Note on a Few Folk-tales of Saoras. *Folklore,* X (11), 423—26.

(1) Kina Ramangna (Tiger and cat Tale) ; (2) Uda gur Na kathā (Mango Fruit Tale) ; (3) Bangsale Dimamnaha (Sleep properly) ; (4) Bagu Badi Marangi Na Kathā (Tale of two friends) ; (5) Kullojan Na Kathā (Tale of Jackal).

..........................(2) The Significance of Games in Saora Culture. *Folklore,* X (5). 187—92.

50. THISELTON DYER, T. F. *Folklore of Women,* as Illustrated by legendary and Traditionary Tales, Folk-Rhymes, Proverbial sayings, superstitions etc. Elliot stock, '66, 253.

Rev : *Folklore,* X (8), 313.

51. UMESHWAR. Loka gīta mē bhāvātmaka ekatā. *Śodha*, (I), 59—63.

52. UPADHYAYA, Hari S. Studies in the Philippine Folktales and Their Indian Versions. *Folklore,* XI (9), 315—31.

53. VATUK, Vedaprakash. *Thieves in my house* ; *Studies in Indian Folklore of Protest and Change.* Vishwavidyalaya Prak., 107. 10.00

X......GRAMMAR AND LINGUISTICS

1. ABHYANKAR, K. V. Accent in Sanskrit. *ABORI*, L (1—4), 41—55.

   Accent—an essential factor in language ; stress accent in the original *Ṛgveda* ; utterance of vowels and consonants ; types of accents ; accents in compound words ; accents in the *Aṣṭādhyāyī* ; the original verse text of the *Ṛgveda* ; Saṁhitī-karaṇa ; *Puruṣasūkta* and *Pavamānasūkta* ; study of Esteller's theory ; importance of accents and pauses ; important factors for the re-reading of the text.

2. ABHYANKAR, K. V. and others (Eds.). *Śrīmahopādhyāya Bhartṛhari kṛta Mahābhāṣya-dīpikā*. ABORI, L (1—4), 189—312.

3. ACHARYA, Jagadish. *Śikṣā Śāstram*. Bahraich, 68. 5.00

4. ACHARYA, K. C. Linguistic Observation on Some Prakrit Quotations of Mārkaṇḍeya. *Bhāratī*, III (4), 75—83.

5. AGESTHIALINGOM, S. Transitive and Intransitive in Tamil. *AIOC*, XXV, SP 223.

   transitives—Derived and Inherent ; kinds ; Transtives derived from Intransitives.

6. AGESTHIALINGOM, S. and others (Eds.). *Dravidian Linguistics : Seminar Papers : Proceedings*. Deptt. of Linguistics, Annamalai Univ., 279 (Pub. No 17). 7.00

   Papers : "Passive in Dravidian" by S. Agesthialingom, ; "Inflectional Increments in Dravidian" by S. V. Shanmugam, ; "Evidence for a Locative Case in Telugu" by Andrèe Sjoberg, ; "Dravidian Nasals in Brahui" by B. Krishnamurti, ; "Post-Nasal Voiceless Plosives in Telugu" by N. Kumaraswami Raja, ; "Gowda Kannada and Standard Kannada" by K. Kushalappa Gowda; "The Central Dravidian Languages" by P. S. Subrahmanyam ; "Language Change and Language Distance" by Harold Schiffman; "New Dravidian Languages" by S. Bhattacharya; "Adjectives in Kurukh" by G. Vijayavenugopal, ; "Gender in Dravidian" by A. S. Kedilaya, ; "Phonology and Noun Morphology of Parji by R. Shanmugam ; "Phonology of Yerukala" by G. Srinivasavarma ; "Dravidian Numeral Constructions" by G. K. Panikkar ; "Proto-Dravidian NR in Telugu" by M. Kandappa Chetty ; "Kodagu Vowels" by P. Kothandaraman; "Classification of Tamil and Malayalam Verbs" by R. E. Asher; "The Chronology of Dravidian Languages" by T. M. Kameswari.

7. AGRAWAL, R. C. Learning the Alphabets. *JOI*, XVIII (4), 358—59.

8. AGRAWAL, Rameshwar Dayalu. *Bhāṣāvijñāna ke Siddhānta*. Samayika Prak., 175. 10.00

9. AJGAONKAR, S. G. P. *Determination of Phonetic and Graphemic Frequencies by Sampling Techniques*. DCPRI, 53. 10.00

10. AL-GEORGE, Sergiu. Sign (Lakṣaṇa) and Propositional Logic in Pāṇini. *EW*, XIX (1—2), 176—93.

11. ANANTHANARAYANA, H. S. (1) Prakrits and Dravidian Languages. *PSPS*, 65—75.

.................................(2) The Feminine Formations in Pāṇini's Grammar. *IL*, XXX (2), 1—12.

Examines the treatment of feminine formations in *Aṣṭādhyāyī* ; notes that many of the virtues of a modern grammatical description are already found in Pāṇini's grammar.

.................................(3) Evidence for Plus Juncture in Old Indo-Aryan. *OJ*, XII (1—2), 1—11.

12. ARJUNWADKAR, K. S. 'Dhollā' in Hemacandra. *PSPS*, 107—10.

13. ARYA, Hind Kesari. Vyākaraṇe Sāṃkhyaprabhāvaḥ. *Śābdī*, (2), 9—10.

14. AYYANGAR, V. Krisnasvami. Vyākaraṇa ke prayojana : Patañjali ke vicāra. *Gaveṣaṇā*, VII (13), 31—45.

15. BALASUBRAHMANYAM, M. D. The Accentuation of Arya in Pāṇini and Veda. *PICO*, III (1), 21—24.

Pāṇini treats *arya*—as a *nipātana* word in the sense of '*svāmin*' and of '*vaiśya*'. Kātyāyana says that the word is an oxytone in the sense of 'master' and a barytone when it means 'vaiśya'. But the Vedic texts have preserved three grades of accentuation : oxytone, barytone and perispomenon. The paper discusses the development of the Vedic grades based on the evidence of Historical Linguistics and the views propounded by Thieme, Kurylowicz and other scholars.

16. BALI, Suryakanta. An Introduction to Siddhāntakaumudī. *AIOC*, XXV, SP, 418—19.

17. BANERJEE, S. R. Caṇḍīdeva's Prākṛta-Dīpikā, a Commentary on Kramadīśvara's Prākṛta Grammar—Identical with the Vṛtti of Jumaranandī. *PICO*, III (1) 178—81.

18. BASU, D. N. (1) The Periphery of Indian Linguistics. *AIOC*, XXV, SP, 419—20.

.................(2) Double Inflexion in Indo-Aryan Languages. *AIOC*, XXV, SP, 420.

.................(3) On the Sentence Structure of Old Bengali. *AIOC*, XXV, SP, 334.

19. BHAGAWAT, Baman Balkrishna. Pradhānāṃśasañcayike. *AIOC*, XXV, SP, 345.

20. BHAT, D. N. S. (1) Tankhur Naga Vocabulary. *BDCRI*, XXVII (3—4), 79—182.

.....................(2) Dialects of Kannaḍa in the Mysore District. *BDCRI*, XXVII (1—2), 66—76.

21. BHAT, M. S. Did Pāṇini follow Śākalya. *AIOC*, XXV, SP, 186.

Proves that the *Padakāras* were no authorities in the time of Yāska and even much later. The *padapāṭha* was also not recognised as a sacred text.

22. BHATIA, Desarajasingh. *Hindī mẽ Śabdālaṁkāra-vivecana.* Ashok Prak., 368 (Hindi Anusandhana Parishad Granthamala, 38). 20.00

23. BHATIA, Kailash Chandra. Hindi mẽ Aṅgrejī āgata śabda. *JP.*, VIII (1), 15—25.

24. BHATTACHARYA, Sudhibhushan. An Aspect of Pali Semantics. *JGJRI*, XXV (1—4), 527—30.

Pali shows many semantic variations from Sanskrit, and either follows its own tradition or sticks to the old Vedic usage.

25. BHAYANI, H. C. (1) The Apabhraṁśa Passages from Abhinavagupta's Tantrasāra and Parātriṁśika-vṛtti. *AIOC*, XXV, SP, 137.

......................(2) Three Old Marathi Suffixes. *PSPS*, 59—64.

......................(3) About the Language of the Śūdrakakathā. *JOI*, XVIII (4), 315—17.

......................(4) Studies in Hemacandra's Desīnāmamālā. *PVRI.* 96. 3.00

26. BISWAS, Ashutosh Sarma. *Bhāgavata Purāṇa—a lingustic study.* Vishveshwaranand Bk. Ag., 428. 15.00

Rev : *IBI*, I (3), 61.

27. BISWAS, S. Tagmeme and the Structure of Bengali. *AIOC*, XXV, SP, 336—37.

Tagmeme—denoting a correlation between the grammatical slots and the class of morphemes.

28. BLOCH, J. *Formation of Marathi Language.* Motilal. 35.00

29. BURROW, T. and others. *A Dravidian Etymological Dictionary* ; Supplement. Clarendon Press, 68, 11+185, 13.25

Rev : *BSOAS*, XXXII (3) ; 668 ; *Choice*, VI (3), 341. *Am. Anthro.*, LXXI (5), 996—97.

30. CARDONA, George. *Studies in Indian Grammarians. I The method of description reflected in the Śiva-Sūtras.* TAPS, LIX, (1), 48. $ 2.

31. CHANDRA, K. R. Prākrit Feminine Forms ending in ya. *AIOC*, XXV, SP, 141.

32. CHANDRASEKHAR, A. The Language of Naḷōpākhyānam. *IL*, XXX, 104—11.

33. CHATTERJI, Suniti Kumar. (1) *Balts and Aryans in their Indo-European Background.* IIAS, '68, 12+180+20 pls.

Rev : *EW*, XIX (1—2), 256—58.

................................(2) *Indo-Aryan and Hindi.* Calcutta, 18+330. 20.00

34. CATTOPADHYAYA, Hirendranatha. *Bāṅlā Bhāṣātattva.* Kalikata Granthamala, 195. 6.00

Bengali philology and the Medieval Indo-Aryan Languages and literature.

35. CHATURVEDI, Aruna. Dhvani Pāṭha : Uccāraṇa Śikṣaṇa ke liye. *Gaveṣaṇā*, VII (13), 138—44.

36. CHATURVEDI, Ramswarup. Dakkhinī Hindī : Hindī Kāvyabhāṣā ke khaṛī bolī-ādhāra kā ādirūpa. *VBhP*, IX (4), 335—40.

37. CHATURVEDI, Sitaram. *Vāgvijñāna* (*Bhāṣāśāstra*). Chowkhamba, 24+738 (VBh. RGM, 122). 20.00

A comprehensive study in linguistics.

38. CHAUHAN, D. V. (1) Jaubla, Zabul and Plakṣa. *AIOC*, XXV, SP, 46—47.

......................(2) Origin of the Consecutive Conjunction ki in Marathi : An Historical Search. *IL*, XXX (2) 85—89.

39. CHOMSKY, Noam. *Current Issues in Linguistic Theory*. The Hague, Rep, 120. 28.80

40. COMMISSION, For Scientifk and Technical Terminology. *Technical Terms in Indian Languages*.

Contains more than 300,000 terms. About 150,000 terms are still under scrutiny.

41. DANGE, Sadashiv Ambadas. Vowel—shortening and the Sanskrit Sandhi. *AIOC*, XXV, SP, 189.

Notes Pāṇini's rule of the *akaḥ savarṇe dīrghaḥ* and supplements it by a fresh aphorism that the long vowel gets shortened as a first step if followed by a dissimilar vowel.

42. DAS, Ramanarayana. Igya .orvaijñānikatā. *Śābdi*. (2), 38.

43. DAVE. T. N. Prakrits and Gujarati and Rājasthani (Summary). *PSPS*, 182—83.

44. D'COSTA, A. First European Sanskrit Grammar. *Indica*, VI (1), 45—46.

45. DESAI, U. G. Derivation in Gujarati Language. *JUB*, XXXVIII (74), 63—93.

46. DEVASTHALI, G. V. (1) Prakritism in the Rigveda. *PSPS*, 199—205.

..........................(2) Paribhāṣā (intro. and general Survey). *IA*, III (1—4), 1—13.

....(3) *Phiṭsūtras of Śāntanava*. CASS, '67, 10+159.

Rev : *JGJRI*, XXIII (1—4), 231 ; *JAOS*, LXXXIX (1), 193—94.

The work deals with the accentuation of bare nominal stems (*phiṭ*) in a manner which falls short of the scientific standards set by grammarians such as Pāṇini and his commentators. According to the author, Śāntanava is more recent than Pāṇini.

47. DHADAPHALE, M. G. (1) Abhivacanas as a class of Pali Synonyms. *PSPS*, 139—54.

..........................(2) Gandhabba *Gantabba* Antarābhava. *AIOC*, XXV, SP, 125—26.

(1) Differs from Wijesekera in establishing the Vedic support for the anchistological signification of Pali *gandhabba* (2) supports the explanation given by the tradition which considers *gandhabba* as equivalent to *gantabba*—change of - *ta* - into - *dha*-. (3) Vasubandhu's *Abhidharmakośa* identifies '*gandharva*' (a false Sanskritization of the original '*gantabba*') for the first time with '*antarābhava*' (III. 12.40.).

48. DHARMAPAL, Gauri. *Linguistic Atom*. calcutta, 24. 3.75

49. DOSHI, B. J. *Prākṛtamārgopadeśikā*. Motilal, 504. 10.00

Tr. by Sadhvi Suvrata.

50. DWIVEDA, Janaki Prasad. (1) Vyākaraṇe Lokasya Prāmāṇyam. *Sārasvatī*, XXIV (1), 31—55.

..............................(2) Aṣṭādhyāyyām Prayoktā icchārthakāḥ kecana śabdāḥ. *Bhārtī*, XIX (8), 270—76 ; XIX (10), 377—80.

51. DWIVEDI, Devi Sankar. (1) *Bhāṣā aur Bhāṣikī*. Lakshminarayana, '64. 5.00

Rev : *Ṛtam*, I (1), 188—89.

..............................(2) *Baisavāṛī Śabda-Sāmarthya*. Rashtrabhasha, 432. 15.00

Study of the vocabulary of Baisavāṛī (Avadhī), dialect of Eastern Hindī.

52. DWIVEDI, Ramayan Prasad. Pālibhāsā vinicchayo. *Sārasvatī*, XXIV (2), 182—88.

53. EMMERICK, R. C. *Saka Grammatical Studies*. OUP, 68.

Rev : *CAJ*, XIII (1), 78—79.

54. EMENEAU, M. B. Onomatopoetics in the Indian Linguistic Area. *Language*, (45), 274—99.

55. GAI, G. S. Studies in Prakrit Inscriptions. *PSPS*, 115—23.

56. GAJENDRAGADKAR, S. N. Postpositions in Marathi—A Controlled Study. *IL*, XXX, (2) 93—103.

57. GAURISHANKAR. Dogri Prose in its making. *IL*, XXX (pt. II), 77—80.

58. GEIGER, W. *Pāli Literature and Language*. OBRC, 266. 30.00

59. GHAI, Veda Kumari. A Problem of Vowel Pattern of Dogarī. *AIOC*, XXV, SP, 190.

60. GHATAGE, A. M. The Apabhraṁśa Language. *PSPS*, 85—91.

61. GHATE, Rhona. Indian words in English. *IllW*, 29 Ju. 45.

62. GHATE, V. D. Sanskrit in National Life. *IL*, XII (4), 10—15.

A seminar held in New Delhi on Languages.

63. GHOSAL, Dipali. "Interpretation of a Doubtful Word in a Pillar Inscription" see VIII. 20.

64. GHOSAL, S. N. (1) A Syntactical Agreement between the Aśokan Prākṛta and Ardhamāgadhī. *JGJRI*, XXV (1—4), 531—35.

......................(2) The Ārṣa Prākṛta as Hemacandra viewed it. *JOI,* XVIII (4), 304—14.

The Ārṣa Prākṛta considered as identical with Ardha-Māgadhī ; In studying the dialectal features of Pkt., particularly of Ārṣa, the Ardha-Māgadhī features affixed by Hemacandra to the Māhārāṣṭrī Prākṛta should be taken into consideration.

......................(3) "A difficult passage in the Rumminidei Pillar Inscription" See VIII. 21.

65. GIDUGU, Venkata Sitapati. Bhārata kī ādima bhāṣāē : Savara Bhāṣā. *Mādhyama,* V (10), 5—8.

66. GONDA, J. *A Concise Elementary Grammar of the Sanskrit Language.* Brill, '66, 17+152. $ 5. 95

Rev : *IIJ*, XII (1) 37—38 ; *JAS*, XXVIII (3), 627—28.

67. GOREKAR, N. S. Words of Indian Origin in Arabic and Persian. *AIOC,* XXV, SP, 119.

A critical study of the infusion of Indian words in Islamic languages from the comparative and historical point of view.

68. GOSWAMI, S. N. Assimilation in Pali. *AIOC,* XXV, SP, 415.

69. GRIERSON, G. A. (1) Bibliography of Western Hindi, including Hindostani. *IIA*, (7), 1—61.

General account of the language or dialect ; Grammars, Dictionaries etc. , selections, collections of scattered pieces and collections of proverbs, texts, critically edited by European scholars ; a list of early translations of the scriptures into the various dialects of Western Hindi ; Originally printed in *Indian Antiquary* and *Linguistic Survey of India.*

......................(2) An Account of the Beginning of the Study. *IIA*, (7), 62—69.

Abridged from Dr. Grierson's Introduction to the Bibliography.

......................(3) *Pisaca Languages in North Western India.* Delhi, Rep., 192. 22.50

70. GULATI, Ajit Lal. Yojaka Cihna (Hyphen). *Anuvāda,* V (17-18), 25—34.

71. GUPTA, Baldev Raj. (1) Phonetic Principles in Guru Nānaka's Languages. *Parkh,* (1), 93—112.

......................(2) Contrastive Method of Teaching Panjabi to Tamilians. *Parkh,* (2), 31—34.

72. GUPTA, Motilal. Rajasthani : Linguistic Phenomena. *AIOC,* SP, 192—93.

73. GURUPRASAD. Hindī kośõ mẽ saṁkhyāvācī śabdaviṣayaka bhrāntiyā̃ gaṇanāpaddhati ke prasaṅga mẽ. *Śodha*, Ju, 25—33.

74. HALL, Robert A. *Introductory Linguistics*. Motilal, Rep., 524. 10.00

75. HARA, Minoru. (1) A Note on the Epic Folk-etymology of Rājan. *JGJRI*, XXV (1—4), 489—99.

> *rājan-* from *rañj-* to become red or tinged, ; causative *rañjaya* 'to make red', extended meaning—'being emotionally tinged'. King's duty is to make people attached to him. The objects of the root *rañj-* often appear in feminine gender.

.....................(2) A Note on the Sanskrit word ni-tya. *Ṛtam*, I (1), 41—50.

.....................(3) A Note on the Sanskrit Phrase Devānāṃ Priya-. *IL*, XXX (2), 13—26.

> Holds that "the original meaning of the adjective *priyá-* is 'one's own', which implies a blood-or marriage relation, and is indicative of an organic inherence of an integral part to its inseparable whole..... the Old English phrase *frēo—bearn godes*, a title of Jesus Christ, which bears syntactical similarity to the Sanskrit phrase *devānāṃ priya*, a title of the king Aśoka, means, 'legitimate child of God', who is entitled to enjoy the same social and political position as His Father". In later Skt. lit., the honorific title of the king, used in an ironical sense, suffered from semantic degeneration and meant 'idiot'.

76. HAZARIKA, Bisweswar. Negative Formation in Assamese. *AIOC*, XXV, SP, 416—17.

77. HIREMATH, R. C. and others. An Adumbration of Some Problems in Kannada Graphemics. *JKU*, XIII, 31—61.

78. HOSHING, Jagannath Sastri. *Anekārthasaṅgrahonāmakośaḥ*. Chowkhamba, 10.00

79. HOTA, Siddheshwar. Amṛtamuṇohi copas. *AIOC*, XXV, SP, 193—94.

80. INDIAN INSTITUTE OF ADVANCED STUDY, Simla. *Language and Society in India*. (Vol. 8.). IIAS, 602. 60.00

> Proceedings of a seminar : Linguistic Demography of India ; Problems of the Languages of the Eighth Schedule of the Indian Constitution ; Problems of the Unrecognized Local Contact Languages ; Languages as Medium of Instruction, Administration etc. ; Language, Regionalism, Nationalism and Culture ; Pt. III consists of discussions.

81. IYENGAR, D. K. *New Model Sanskrit Grammar* (Vol. II). Skt. Ed. Soc, 345, 486. 7.50

82. JAGADISHACHARYA. *Śikṣāśāstram ; sarvaśāstriparīkṣopayogī citrācāryopanāmnā Paṇḍita*

Jagadīśācāryeṇa praṇītam. Balarka, 67. (Bālārka Vedamandira Puṣpa, 1). 5.00

On Sanskrit Phonetics.

83. JAGANNATHAN, V. R. (1) Hindī Parasarga. *Gaveṣaṇā*, VII (13), 56—98.

..............................(2) *Hindī aur Tamil kī Samānasrotīya bhinnārthī Śabdāvalī.* KHS, 3+92., Price not given.

A thesis.

84. JAIN, Banarasidas (Tr.). *Prākṛta-praveśikā or Introduction to Prakrita.* Oriental, 19+291. 18.50

85. JAIN, Jagdish Chandra. Prakrita and Hindi. *PSPS*, 1—10.

86. JAJODIYA, Atmaram. Mālavī. *M. Bhāratī*, XVII (2), 43—52.

A study of the language of Malwa.

87. JASTI, Suryanarayana. Telugu mē samāsa racanā prakriyā. *Mādhyama,* V (10), 48—52.

88. JAVALIA, Brajamohan. Mevār mē pracalita lāg bāg aur baiṭha begār. *ŚP*, XX (2), 71—85.

89. JETLEY, M. K. The Formation of Verb Stems in Sindhī. *AIOC,* XXV. SP, 195.

90. JHA, Kalpanath. *Kāraka—Darśana* (*Siddhāntakaumudī kāraka—prakaraṇa*). Chowkhamba. 4.00

91. JHA, Prabhakar (Ed.). *Prākṛit—Candṛikā,* (Svopajñavṛttisahitā). Amar Pubs., 185. 12.00

A classical verse work on Prākṛta grammar written by Śrīśeṣa Kṛṣṇa.

92. JHA, Ramanath. The Problem of Maithili. *IL*, XII (4), 5—10.

93. JHA, Ramchandra (Ed.). *MadhyaKaumudīrahasyam.* Varanasi, 192. 3.00

94. JHA, V. N. Prakrits and Maithili. *PSPS*, 25—38.

95. JOG, K. P. The Prakrita in the Rukmiṇīharaṇa of Vatsarāja. *PSPS,* 175—87.

96. JOHN, V. V. What money cannot buy : the enrichment of India's languages. *TI,* 27 Fe,8 : 3.

97. JORDAN-HORSTMANN, Monika. *Sadani* (A Bhojapuri dialect spoken in chhotanagpur). Otto Harrassowitz, 15+196. (Indologia Berolinensis, Band 1.). DM. 22,—

98. JOSHI, D. G. Apabhraṁśa—Language and Literature (Summ.). *PSPS*, 114.

99. JOSHI, S. D. (1) The Pratyāhāra aṆ. *AIOC,* XXV, SP, 195—96.

......"the vowels like r mentioned after the first Ṇ[1] do not require the concept of *sāvarṇya* to represent the other cognate varieties. If this is true then we can say that the pratyāhāra aṆ always represents the sounds upto the first Ṇ[1] whereas the pratyāhāra iṆ[2] always represents the sounds upto the second Ṇ[2]."

..................(2) Sentence-Structure according to Pāṇini. *IA*, III (1—4), 14—26.

..................(3) *Patañjali's Vyākaraṇa-Mahābhāṣya, Samarthāhnika* (P. 2. 1. 1.). Poona, 27+70+25.

Rev : *ABORI*, L (1—4), 101—4.

..................(4) Patañjali's Definition of a word : An interpretation. *PICO*, III (1), 94—98.

Interpreting the two definitions of a word given by Patañjali the author holds that "the grammatical rules operate with two kinds of words, some rules operate with meaningful elements e.g. the rules mentioned in the *aṅgādhikāra* or on vṛttis, while the rules of euphonic combination or the rules of *ṣatva* and *ṇatva* purely take into account sound-element and so need not necessarily deal with meaningful units. Patañjali, unlike the *Mīmāṁsakas* lays emphasis on the semantic aspect of word in the first difinition by saying that utterance is called a word (*śabda*) only when it has a meaning. But he does not totally discard the view of the *Mīmāṁsakas*. In his second definition he follows the orthodox *Mīmāṁsā* view that word is sound (i.e. an aggregate of letters) even if it does not convey any meaning."

100. KACHRU, Braj B. *A Reference Grammar of Kashmiri*. Dept. of Linguistics, Univ. of Illinois, 416. $ 4.00

101. KAMATHINATHAN, A. *Linguistic Survey of Tamilnadu—The Tirunalveli Tamilnadu*. Annamalainagar, 187. 5.00

102. KALE, M. R. *A Higher Sanskrit Grammar* ; for the use of schools and colleges. Motilal, Rep., 7+536+27+156. 12.50

103. KANTI,KUMAR. *Chattīsagaṛhī Bolī : Vyākaraṇa aur Veṣa*. Radhakrishna, 200. 8.00

104. KASHIKAR, C. G. Pāpmano Vinidhayaḥ. (Some unknown and less known words). *IA*, III (1—4), 30.

105. KATRE, S. M. *Dictionary of Pāṇini* (3 Vols.). DCPRI. 30.00

Skt. forms in Roman transliteration with English equivalents ; lexicon to the *Aṣṭādhyāyī*.

106. KAUNDA BHATTA. *Śrimadvidvatvara-Kauṇḍa Bhaṭṭaviracitavaiyākaraṇa-Bhūṣaṇasāraḥ*. Delhi. 20+202. 12.00

With Hindi intro. and comm.

107. KELKAR, Ashoka Ramchandra. (1) *Studies in Hindi-Urdu*, I. *Introduction and word phonology.* DCPRI, '68, 9+87 (Jubilee Series. 35.)

....(2) The Anatomy of a Dictionary Entry with Samples Proposed for a Marathi English Dictionary—II. *IL*, XXX (2), 50—64.

108. KHOKLE, V. S. Rao. *Two Models of Phonological Distinctive Features* : An Evaluation as Applied to Marathi. Univ. of Minnesota, 254.

109. KHUBCHANDANI, Lachman M. Stress in Sindhi. *IL*, XXX (2), 112—14.

110. KING, Robert D. *Historical Linguistics and Generative Grammar.* N. J. Prentice-Hall, 10+230. 7.00

111. KULKARNI, E. D. Tense Variation in the Critical Edition of Mahābhārata. *IL*, XXX (pt. II), 162—75.

Treats the variations in verbal inflexion in the cr. ed. of *Mahābhārata.*

112. KULKARNI, K. P. *Marāṭhī Vyākaraṇāce Vyākaraṇa.* Poona, 241, 12.00

113. KULKARNI, S. B. An Experiment in Estimating Transfer of Information Among Some Marathi Dialects. *IL*, XXX (2), 73—76.

Studies the percentage of the information transferred from the speech of local communities to the speaker of the standard variety.

114. KULKARNI, V. D. Mokale dṛṣṭāntāchī Sūtraprakṛti. *Mar. Sanśo. P.*, XVI (2), 143—48 ; (3), 25—175 ; XVII (1) 17—18.

115. KULKARNI, V. M. (1) Some Aspects of Prakrit Verses in Alaṁkāra works. *JUB*, XXXVIII (74), 50—57.

........................(2) Prakrit Verses in the Kalpalatāviveka. *PSPS*, 131—37.

116. KULLI, J. S. Some Typological observations on Kannaḍa and Hindi. *JKU*, XIII, 62—71.

117. KULSHRESTHA, Ramprakash. Tamil Bhāṣā Sīkhane mē Hindī-bhāṣiyō ko kaṭhīnāiyā̃. *Mādhyama*, VI (2), 81—86 ; *Bhāṣā*, VIII (4), 35—40.

118. KUMARASWAMI, Raja N. *Post-nasal Voiceless Plosives in Dravidian.* Univ., Annamalainagar, 109 (Pub No. 18). 43.00

119. KUNJUNNI, Raja K. The Contribution of Kerala to Linguistic Theories on Meaning. *IL*, XXX, (2), 70—72.

The importance of Semantic consideration in the identification of phonemes in a language ; similarity of meaning *samānārthatā* between a word and its supposed

original form in the 'creditor' language as an essential condition for deciding the word as a loan. It is the intimate relationship of meanings and not the absolute identity of meaning that is necessary.

120. KUSHAVAHA, Shivapujana. 'Dasyu' kaun hai ? *GP*, XXI (5), 255—60.

121. LADDU, S. D. Prakrit Studies Outside India (1920—69). *PSPS*, 207—27.

....................(2) The Laukika, Vaidika and Yājñika Accentuation with the Munitraya of Sanskrit Grammar. *IA*, III (1—4), 93—111.

....................(3) The Sphere of Reference of the Technical Term Tṛjādi according to Kātyāyana and Patañjali. *JUPHS*, (29), 1—10,

....................(4) Authorship of a Vārttika from the Mahābhāṣya. *AIOC*, XXV, SP, 17—18.

Criticising Kielhorn, holds that "what has been printed in his edition as the first Vārttika of Kātyāyana, viz, *kelimara upasaṁkhyānam*, on the rule *tavyattavyānīyarah*. (3. 1. 96.) of Paṇini, could not have come from the pen of Kātyāyana but that it was most probably of Patanjali's authorship".

....................(5) Pāṇini and the 'Akālakaṁ Vyākaraṇam. *PICO*, III (1), 99—104.

Suggests an emendation in the text as *Pāṇinīyam=ākālakaṁ Vyākaraṇaṁ* meaning "extending as far as the Kālaka". Pāṇini's work was the norm for cultured people of the great land of Āryāvarta, extended as far as the Kālika-Vana to the east.

122. LAHIRI, P. C. The Dhātupāṭha of the Pāṇini School. *AIOC*, XXV, SP, 374.

Discusses the authorship and nature of the work *Dhātupāṭha*.

123. LAKSHMI, R. Yāska and Nirukta. *AIOC*, XXV, SP, 368.

A critical study of *Nirukta*.

124. LAL, Pramoda. Prācīna kāla kī Saṁskṛta Prākṛta maitrī kā ādarśa. *YP*, XIII (22), 9—12.

125. LANE, George S. The Inflection of Sanskrit Nouns Found in Tocharian Texts. *JAOS*, LXXXIX (3), 542—46.

Skt. nouns in Tocharian texts are for the most part adopted only in inflection, not in phonology. The author examines this adoptation both as regards the form of the nom. sing, and the formation of the plural.

126. LANGENDOEN, D. T. *Study of Syntax*. The Hague, 174.29.65

127. LESLAN, Wolf. South-East Semitic Cognates to the Akkadian Vocabulary III. *JAOS*, LXXXIX (1), 18—22.

Suggests some South-East semitic (Ethiopic and South Arabic) cognates to the Akkadian vocabulary published by W. Von Soden.

128. LOCKWOOD, W. B. *Indo-European Philology : Historical and Comparative*. London

129. MACHAWE, Prabhakar Palvant (Ed.) *Bhārata kī* 15 *Bhāṣāē : bolie aur sīkhie*. Panjabi Pustak Bhandar, 204. 4.50

90 sentences of common use in 15 languages of India in Devanagari and Roman Scripts ; with Eng. Tr. and an Intro. to each language in Hindi and English.

130. MAHAPATRA, Khageswar. Notes on Gota ? Kinship Terms. *AIOC*, XXV, SP, 198. Different terms for male and famale speakers ; Peculiar morphophonemic changes when two terms of relationship combine ; Pronominal forms of 1st and 2nd persons conjoin as prefixes with the kinship terms ; various common terms to denote various different relationships ; kinship terms closely akin to Bonda language.

131. MAJITHIA, Sudarshan. Vowel Phonemes of Turkish and Hindi. *Vāk*, 94—97.

Turkish belongs to Ural Altaic group and Hindi to I-A group.

132. MAJUMDAR, Paresh Chandra. A Historical Phonology of Oriya Sources of Oriya Consonants (Ch. XIII). *OH*, XVI (2), 147—236.

133. MALLIK, Madhusudana. Gemination of Consonants in Pali. *AIOC*, XXV, SP, 198.

Deals with Gemination or doubling of Consonants in Pali.

134. MANI TRIPATHI, Harishchandra. Nipātārthanirṇayaḥ. *SS*, XXIV (4), 371—80.

135. MANOHAR, Shambhu Singh. Rājasthānī ke kuch viśiṣṭārthaka śabda; Vyutpatti evaṁ artha-vicāra. *M. Bhāratī*, XVII (2), 33—39.

136. MARATHE, N. B. Semantics : An Indian Approach. *AIOC*, XXV, SP, 200.

History of semantics; Bhartṛhari's contribution; contribution of Mīmāṁsā and Nyāya; Phonetic Contiguity; Logical Consistency; Syntactic expectancy; contribution from the rhetorics.

137. MEHTA, R. N. Murakī or marakī. *JAOS*. LXXXIX (2), 414—16.

Indo-*varṇakas* are a form of medieval Aryan literature giving stereotyped descriptions concerning food, drink, kings, towns, people etc. and a number of other subjects for the use of writers in their compositions. In the *varṇaka* text the word *marakī* is used twice in the sense of some preparation for eating. The twisted or circular eatable known as *murakī* comes from the root *mur-*, probably of Dravidian origin *muri—*. *Muraì* is used in the sense of a women whose character is twisted.

138. MCGREGOR, R. S. (1) *The Language of Indrajit of Orchā : A Study of Early Braja Bhāṣā Prose*. CUP, '68, 11+265. 10.00

Rev : *JAS*, XXIX (1), 191—92 ; *JAOS*, LXXXIX (3), 636—38.

....................(2) Some Material Bearing on the Early History of Sanskritised Prose Style in Hindi Dialects. *IL*, XXX, (2), 65—69.

Holds that the texts viz. a comm. on Bhartṛhari's *Nītiśataka* by Indrajit of Oracha (about 1600 A.D.), *Bhogalapurāṇa* (1714 A.D.) and *Kutabaśataka* (1576 A.D.) serve as sources of information about early Sanskritised prose style of high prestige, of old sub-literary forms and the phonology of Hindi dialects.

139. MEHENDALE, M. A. (1) Kāhī Śabdācyā Vyutpatti : Pūjā, bhuṇḍā. *Navabhārata*, XXIII (3), 51—54.

.... (2) On the Name and Gāthā 12 of the Takkārijātaka. *PSPS*, 125—30.

140. MIMAMSAKA, Yudisthira. Viduranīti 2.81 tathā 3.41 mẽ prayukta 'devāḥ' pada kā vivecana. *Vedavāṇī*, XXI (6), 15—16.

141. MISRA, Murlidhar. Aṣṭādhyāyyāṁ kiñcit. *Śābdī*, (2), 90—92.

142. MISRA, Vidyaniwas. (1) Śabda-artha : Bhāratīya bhāṣāśāstrīya dṛṣṭi. *Ālocanā*, XVIII (9), 4—6.

..........................(2) Bhāratīya Bhāṣāśāstrīya dṛṣṭi mẽ artha-pratyaya. *Sārasvatī*, XXIV (1), 90—94.

143. MISRA, Satya Swarup. New Light on Ablaut in Indo-European. *AIOC*, XXV, SP, 199.

The assumption of schwa secondum as a reduced vowel corresponding to short primary vowels (a, e, o) is absurd and unnecessary. Schwa should be treated as a vowel of reduced grade corresponding to short primary vowels and long primary vowels as ablaut variants of short primary vowels.

144. MISTRY, Purushottam Jiwanji. *Gujarati Verbal Constructions*. Univ. of California, 251.

145. MOHANTY, Bansidhara. Early Oriya Lexicons—Their Importance. *Bhāratī*, III (4), 15—20.

Exposition of the sūtra and lakṣaṇā; Pāṇini's attitude to lakṣaṇā.

146. MUHIUDDIN, Akhtar. Kaśmīrī bhāṣā mẽ anuvāda. *Anuvāda*, V (17—18), 58—62.

147. MUKHERJEE, Gurusankar. A discussion on arthe prathamā. *AIOC*, XXV, SP, 373—74.

Tr : Vedaprakash Mittal.

148. MUNDA, Ramadayal. Aspects of Mundari Verb. *IL*, XXX (2), 27—49.

Analysing the Mundari verb introduces the term "focus" to indicate whether the emphasis of the action is on the subject or on the object- There is no grammatically marked category of tense in this language. Points out some hitherto unnoticed features in the pronominal system.

149. MURTI, M. S. Narayana. Two Versions of the ekasaṁjñādhikāra. *OJ*, XII (1—2), 75—83.

150. NAGAR, Ravishankar. Dhvanilakṣaṇa-Samanvaya. *Sāgarikā*, VII (4), 270—93.

151. NAHATA, Agarchand. Jagan Kavi racita "Sabarasa nāmamālā". *Gaveṣaṇā*, VII (13) 17—19.

152. NARADEVA. Pāṇinīyaśabdasvarūpam. *VS*, VI (1), 91—99.

153. NARAHARI, H. G. (1) On the Kannaḍa word "Beṇṇi". *AIOC*, XXV, SP, 216.

The two entries of the word *Beṇṇi* given in the *Dravidian Etymological Dictonary* are corrupt forms of the standard word, current in two parts of the Mysore State.

......................(2) On the phrase "Guḍajihvikā". *IL*, XXX (2), 90—92.

In the whole range of Sanskrit literature there are at least eight occurrences of the expression *Guḍajihvikā*, meaning "utterance of something pleasant to the listener as a prelude to or in preparation for the utterance of something else subsequently which will not be pleasant for him".

154. NARANG, Satya Pal. A Grammatical Study of the Dhātu-kāvya. *AIOC*, XXV, SP, 201.

Studies the illustrative portions of the *Dhātukāvya*.

155. NATH, N. C. *Paṇinian Interpretation of the Sanskrit Language*. Varanasi, 266, 30.00

156. NAVATHE, P. D. (1) Lexicographical notes on *pelava* delicate, fine, tender. *JUPHS*, (29), 57—60.

(i) the word *pelava* chiefly occurs in the Classical Skt. but is also found in the *Atharvapariśiṣṭa* (ii) No association of vulgarism with the word (iii) The word has no quotable cognates in the Indo-Aryan family of languages (iv) '*Pelava*' belongs to some non-Indo-Aryan stock (v) The etymology of *pelava* is still uncertain.

......................(2) Treatment of the Suffix *-vāṁs* in the Padapāṭha. *IL*, XXX (2), 119—33.

Tries to answer the question why *-vān* being a primary suffix is separated in *padapāṭha*.

According to him "in the earlier language the role of the suffix *-vāṁs-* was somewhat different than that in later Sanskrit...... *Atharvaveda Prātiśākhya* observes the practice of *Pp* to separate the secondary suffixes with an initial *v*. Thus the possessive suffixes *-van*, *-vant* (=*vat*) and *-vin* are found to be separated under certain conditions. *Vāṁs-* which possesses this characteristic, naturally receives the same treatment". Burrow propounds a theory that many formations which from the point of view of Sanskrit are primary, were originally secondary formations. Gives an exhaustive list of all occurrences of the perfect participle.

157. NEOG, Maheswar. Prakrits and Assamese (Summ.). *PSPS*, 80—81.

158. NIPANIKAR, Prin. R. P. A Note on the word Bhavat in Sanskrit. *JSU*, II-III (3—6), 35—38.

159. OJHA, Acharya Kedarnath. Kriyāviśeṣaṇa—vibhakteḥ Pāṇinīyatā vicāraḥ. *Sūryodaya*, XXXXV (11), 257—59 ; (12), 273—76.

160. OJHA, Gopesh Kumar. *Universal Self Hindi Teacher. A Simple Straight and Scientific system to learn Hindi*. Delhi, 376. 6.00

161. PAL, Animesh K. (1) Phonology of a Dacca Dialect. *JGJRI*, XXV, (1—4), 537—49.

Studies a dialect spoken around the sub-division of Naryangunje and Dacca Sadar in between the Meghnā and Śītalakṣyā rivers.

............................(2) Problems of Bengali verb and syntax. *Asiatic Society* (Year-book), '67—'68, 118—19.

Analysis and classification of the various verbal formations currently used in Bengali.

162. PALSULE, G. B. (1) The Role of *Kṛ* in the Sanskrit grammatical terms. *JUPHS*, (29), 11—29.

(i) A list of the terms derived from the root *kṛ* (ii) Formations (iii) Classification (iv) Prakṛti, vikṛti, etc. (v) *Kṛ* with the preverbs *Vyā-Saṁ S* and *pra*.

.....................(2) Devānāṁ-Priyaḥ. *IL*, XXX (2), 134—61.

163. PANDEY, Rupanaryana. Pāṇini aur Kātyāyana. *Mānavikīya*, (12), 3—6.

164. PANDIT, M. D. Pāṇini : A Statistical Picture of Sanskrit Sounds—I. *IA*, III (1—4), 128—38.

165. PANINI. *Dhātupāṭhaḥ*. Kapur Trust, 102, (R. K. Trust Granthamala, 37). 1.00

Classified Skt. roots.

166. PANSE, M. G. Prakrit and Marathi (Summ). *PSPS*, 84.

167. PARIKH, Pravina. Gujarati Lipi. *Vāk*, Mr, 5—12.

168. PATANAYAK, Debi Prasanna. (1) *A Controlled Historical Reconstruction of Oriya, Assamese, Bengali and Hindi*. Mouton and Co., '66, 90 (Janua Linguarum, Series Practica, 31).

Rev : *IIJ*, XII (1), 35—37.

....(2) *Aspects of Applied Linguistics*. Asia.

169. PATHAK, Nathumal. Vīrasatasaī kī bhāṣā diṅgal yā hārautī. *ŚP*, XX (4), 48—62.

170. PATHAK, R. A. Some Linguistic peculiarities in the Purāṇas. *Purāṇam*, XI (1), 119—26.

"Of course, they (Purāṇas) had their origin in hoary antiquity but in later times suffered so much from interpolation that they came to be regarded as pure classical compositions...........The rare forms of an old language like Skt. must not be dispensed with merely with the remark that they are irregular because they often prove to be of immense value and link the chain of linguistic evaluation. The........treatment of some important linguistic peculiarities" shows "how far *P.* are indispensable to the history of linguistic development of sanskrit."

171. PATHAK, S. K. A Note on the Ladakhi Dialect of Bhotia. *AIOC*, XXV, SP, 202.

A study of Phonetic morphological and syntactical peculiarities of Ladakhi.

172. PATWARDHAN, M. V. Historical, Geographical, Religio-Mythological and other Allusions in the Vajjālagga. *PSPS*, 155—63.

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Prahitām—a genitive plu. form of *prahit*a (pra+$\sqrt{hi}$+ϕ) meaning the "impeller."

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175. PORIZKA, Vincenc. On the Perfective Verbal Aspect in Hindi (Some features of parallelism between New Indo-Aryan and Slavonic languages). *Archiv*, XXXVII (1), 19—47 ; (3), 345—64.

176. PRABHU-AJGAONKAR, S. G. Determination of Phonemic and Graphemic Frequencies by Sampling Techniques. *BDCRI*, XXVIII, (1—2), 1—53.

See also X. 9.

177. PRASHANT, D. C. Dogari and Punjabi : Morphological Variations. *AIOC*, XXV, SP, 202.

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182. RAJPUROHITA, B. B. On Some Parallels between Indian and Western Semantics. *JKU*, XIII, 72—81.

183. RAMANUJACHARYA, N. S. Kriyāviśeṣnānāṁ karmattvam. *OJ*, IX (1—2), 9—14.

184. RAHTHOR, Amar Singh. Hindī Kāvya mẽ *'re'*. *Viśvambharā*, V (4), 57—62.

185. RAVI PRAKASH. Change of OIA 5th Conj.→9th Conj. in Pali. *JGJRI*, XXV (1—4) 565—66.

Explaining for the change of Skt. 5th→9th conj.—frequent in Pali—holds that there was no distinction in the forms of the roots of the two conjugations, e.g √*Ci* (5th)—Pali *Cineyya*, √ *kri* (9th) Pali *kiṇeyya*. "Due to the merger of these forms, it is natural that both were considered as belonging to the same type and their base forms with *-nā* were extended to verbs. Similar alternation between the 5th and 9th conj. is also found in classical Skt.—√*dhū*—dhunoti—dhunāti; √*stṛ*—stṛṇoti —*stṛṇāti*.

186. RAWAT, Chandrabhan. *Hindī Bhāṣā : Vikāsa aur Viśleṣaṇa.* Saraswati Prak., 346. 16.00

187. RAY, Kamini Kumar. *Laukika Śabdakośa.* Ind. Pubs., '68, 248 (Folklore Ser. No. 13). 12.50

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190. RENOU, Louis. (1) *La Grammaire de Pāṇini.* Ecole Francaise, '66, Vol. I—413 ; Vol. II—490.

Rev : *Purāṇam*, XI (1),1.

Contains the Skt. text, French Tr. and extracts from commentaries.

........................(2) *Ètudes Vediques et Pāṇiniennes.* Tome, 8+96. £ 2 5s.

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Presses Universitaires de Bruxelles, '68, 353.

Rev : *BSOAS*, XXXII (2), 457.

.......................(2) *Alexander Hamilton* (1762—1824)—*A Chapter in the early history of Sanskrit Philology. AOS*, LI, '68, 12+128. $ 3.75

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12. HAZRA, R. C. Further Light on the God of the famous Mohenjo-daro Seals, *OH*, XVII (1), 1—29.

The god of the Mohenjo-daro seals is the proto-type of the Epic and Purāṇic *Śiva Maheśvara* in his character but has nothing to do with the latter's functions as a god of destruction and horror or as the protector of Vedic sacrifices and the universe, or with the serpents, the bull (as his mount), the trident (as his weapon) and the phallus (as his symbol). The Epic and Purāṇic *Rudra Śiva Maheśvara* is a composite god made up of the Vedic *Rudra* and a number of other divine or semi-divine beings coming from different sources including non-Aryan.

13. JAGGI, O. P. Harappa Civilization and Vedic Period : Science and Scientific Attitude in the History of India. *NH*, 18 My, 1 : 7—8; 4 : 7—8.

14. LAL, B. B. Indus Script : Inconsistencies in Claims of Decipherement. *HT*, Ap 6, 14 : 1—8.

15. LELE, Shivaram C. Saptajihvā iti-heti. *Sarasvatī*, Ju, 457—61.

In West Asia there lived an Aryan race named *Heti* or *Hitti* (*Hittāit*) of which reference is made here and there in Vedic literature. Rāvaṇa as well as the Mohenjo-daro civilization belonged to this race.

16. MALIK, S. C. *Indian Civilization the Formative period*. *IIAS*, '68, 204. 20.00

Rev : *EA*, XXII (2), 266—68; *MAI*, IXL (3), 304—5.

17. PANDIT, P. B. Cracking the Code. *HT*, Mr 30, 1—3.

18. PARPOLA, Asko and Others. (1) *Decipherement of the Proto-Dravidian Inscriptions of the Indus Civilization*. The Scandinavian Inst., 72 (Pub. No. 1)

.....................................(2) *Progress in the Decipherement of the proto-Dravidian Indus Script*. Scandinavian Inst., 47 (special Pub. No. 2). Price not given.

Rev : *BrV*, XXXIII (1—4), 419—22 ; *JOI*, XIX (1—2), 176—78. *QRHS*, VIII (4); *BSOAS*, XXXIV (1), 160—64.; *JRAS*, (2), 221—23.

The corpus of the proto-Indic script includes about four thousand incriptions on small stamp-seals incorporating five signs. The scholars have not yet succeeded in their attempt to unveil the mystery of these. The author discusses this subject in detail.

19. PATHAK, P. D. (1) Fateh Singh's Findings. *HT*, Mr 30, 1—3.

.....................(2) Decipherement of Indus Script. *Pioneer*, Ap 6, 3 : 1—2.

20. RAO, Krishna. Solution. *HT*, 30 Mr, 1—3.

21. RAO, M. N. Krishna. Attempt to Unravel Indus Script Mystery. *HT*, Mr 7, 3 : 4.

22. RAY, Sudhansu Kumar. (1) The Comical Camouflage of the Indus Script. *AIOC*, XXV, SP, 158—60.

The use of superimposed signs of varied forms and motifs into one whole of a monogram is due to "the non-availability of a suitable space on the narrow obverse of the miniature seals............The artistically conscious scribes of the Indus Valley, therefore, went beyond the limitations of an epigrapher and tresspassed into the calligrapher's world to add and enhance the beauty of the monogrammatic creations by arresting the sensational shapes resembling these animate or inanimate objects which they had an apportunity of studying."

..............................(2) Indus Seal Language as Archaic Sanskrit. *Hindu*, Ju 12, 8 : 3.

23. RAY, S. K. and Others. Is the Indus Seal's Language An Archaic Sanskrit ? *MAI*, XXI (6), 434—39.

24. SASTRI, K. N. (1) Indus Script. *AIOC*, XXV, SP, 180.

.....................(2) The Indus Valley Civilization and the Atharvaveda. *PICO*, III(1), 157—58.

The cultures of the Indus Valley and the Atharvaveda were not only identical but contemporary. Some common points : (1) Connection of seals found in the Indus Valley with charms and amulets of the *Atharvaveda*. (2) The association of bull, peacock, lotus, aśvattha and *śamī* with solar deity (3) the conceptions of heaven and hell and spirit's journey to the Solar world (4) Sacrifice of an ox and goat at the time of cremation. (5) The going of the Spirit of the deceased to Solar world (6) The origin of *aśvattha* and *Śamī* from *Ukha* (altar) (7) Shell, ivory and buck horn regarded as sacred and used for identical purposes (8) Offerings of piṇḍas, collyrium, perfumes, garments, ornaments etc. to the *pitṛs* (9) Belief in hell and heaven and so on.

25. SETHNA, K. D. (1) The Problem of the Indus Script. *MAI*, XXI (3), 178—87; (4), 286—93; (5) 355—79; (6), 434—39.

......................(2) Language of the Indus Seal. *Hindu*, Ju 29, 6 : 3

26. SHARMA, A. K. Kalibangan Human Skeletal Remains—An Osteo-Archaeological Approach. *JOI*, XIX (1—2), 109—13.

27. SINGH, Fateh. *Sindhu ghāṭī kī lipi mẽ brāhmaṇõ aur upaniṣadõ ke pratīka*. Rajasthan Ori. Res. Inst., 5+76+17 pls. 5.00

.................(1) *Indus Civilization in Rajasthan*. Jodhpur, 36. 2.00

28. THAPAR, B. K. Dating of the Indus Civilization. *HT*, Ap 6, 14 : 1—6.

29. THAPAR, Romila. Summary of Finish Findings. *HT*, Mr 30, 1—3.

30. VARMA, Kailash Chandra. Chronologies of the Indus, the Egyptian and the Sumero-Akkadian Civilization. *JBRI*, LV (1—4), 21—54.

31. VASU, Basant. Sindhu ghāṭī sabhyatā aur lipi : praśna aba bhī śeṣa hai. *Jñānodaya*, XXI (1), 65—68.

Refutes the theory that Sindhu ghāṭī civilization was Vedic.

32. VENKATASUBBIAH, H. Indus Civilization : Honoured Place for Astronomy. *Hindu*, 20 Jl, 1 : 1.

33. WAKANKAR, V. S. A Possible Clue to the Authorship of Proto-Historic Cultures of Malwa. *AIOC*, XXV, SP, 183.

Recent excavations near Ujjain throw light upon three proto historic cultures of Malwa. The first period is Kayatha Culture, belonging to early 'Haihayas', the pottery of which is quite different from any Chalcolithic site, influenced by Pre-Harappan designing. Designs are on Buff washed surface of the pot by red, light red, red and black linings. This culture was replaced by Painted Black and Red Ware Culture, belonging to 'Bhārgavas' of Gujrat. This was replaced by Malwa Chalcolithic Culture belonging to later 'Haihayas', which has some affinity with the Kayatha Pottery. The early Haihayas came to Malwa through the doab of Ganga and Yamuna, from the southern part of Afganistan where they were using Pre-Harappan Element in Pottery. The Harappan culture is Vedic culture. Pre-Harappan at Kalibanga must be of the early Vadikas.

34. WHEELER, Mortimer. *The Indus Civilization*. *CUP*, '68, 11+144. $ 7.50

Rev : *JAS*, XXVIII (3), 637 —38; *Antiquity*, XLIII (170), 158—60.

XIII......JAINISM

1. ANGARA. Jainadharmaḥ, tatsvarūpañca. *Sūryodaya*, XXXXV, (3), 67—69.

2. BANERJEE, J. N. The Paurāṇic Account of Ṛṣabhadeva and Buddha. *PICO*, III (1), 175—77.

   Life-story of Ṛṣabhadeva in *Vāyu*, *Viṣṇu*, *Brahmāṇḍa* and the *Bhāgavata* Purāṇas; references to Buddha as an *avatāra* of *Viṣṇu* in the Kali age in *Bhāgavata*, *Matsya*, *Vāyu*, *Viṣṇu* and *Agni* Purāṇas.

3. BANTHIA, Mohanlal (Ed.) *Leśyā Kośa : Cyclopaedia of Leśyā.* Calcutta, 296. 10.00

   Rev : *ŚPP*, IX (2), 91—93.

4. BAPAT, P. V. The Buddhist and Jain Idea of Abnormal Conception of a Living Being. *AIOC*, XXV, SP, 124,

   A collection of different Leśyās from both the Śvetāśvatara and Digambara Jaina Literature.

5. BHAGCHANDA, Bhagendu. Viśva-maitrī kā pratīka ; Paryūṣaṇa Parva. *Anekānta*, XXII (3—4), 110—12.

6. BHARGAVA, Dayananda. *Jain Ethics.* Motilal, '68, 16+296, 20.00

   Rev : *AP*, XL (2), 84; *JJ*, III (3), 141—43.

7. BHASKAR, Bhagchandra. Pāṇḍe Lālcanda kā Varāṅgacarita. *Anekānta*, XXII, (3—4), 104—9.

8. CHAUDHURI, Rajendra. Syādvādamañjarīvidhūnanam. *Saṁvida*, VI (1—4), 53—86.

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    with Hindi Tr. and notes.

    Rev : *VIJ*, VII, (1—2), 206—7.

11. DIKSHIT, Shyamshankar. *Terahvī-Caudahvī Śatābdī ke Jain Saṁskṛta Mahākāvya.* Malik, Jaipur, 411. 30.00

    A critical study of Jain Sanskrit Mahākāvyas in 13th to 14th C.

12. GAJAPATHI, S. A Mechanistic view of the Jain Omniscience (Kevala-Jnana). *JJ*,

IV (1), 6—11; (2), 56—72.

13. GARG, Gangaram. Jain Kāvya mẽ Virahānubhūti. *Anekānta*, XXII (1), 33—35.

14. GAUD, Tejasingh. Muslima yugīna Mālavā kā Jain purātattva. *Anekānta*, XXII (1), 14—15.

15. HALDIPUR, N. N. The Title Uttarādhyayanasūtra. *AIOC*, XXV, SP, 126.

Studies the title *Uttarādhyayanasūtra*—one of the four Mūlasūtras in Jaina literature, which deals with parables stories, dialogues and some sermons, all having religious Colour of jainism. The title *Uttarādhyayana*, as compared to *Uttaramīmāṁsā* denotes the study of the text in a later period.

16. HARIBHADRASURI, Acarya. *The Śāstravārtāsamuccaya*. See XIII. 10

17. JAIN, Bhagacandra. (1) Paṇḍita Śiromaṇidāsa viracita dharmasāra. *Anekānta*, XXII (1), 16—19.

..........................(2) Tīrthaṅkarattva va Buddhattvaprāpti ke nimittõ kā tulanātmaka addhyayana. *AIOC*, XXV, SP, 143—44.

..........................(3) The Jain Theory of Substance : as It appeared in the Buddhist Texts. *JJ*, IV (1), 14—23; (2), 79—89.

18. JAIN, Gokulchandra. The Prameyakaṇṭhikā : An unpublished Sanskrit work on Jain Logic. *AIOC*, XXV, SP, 406.

19. JAIN, Gyan Chand. A Study of Astronomical Aspect in Jainism. *JP*, VIII (3—4), 123—44.

20. JAIN, H. L. (Ed.). *Koha-Kosa—Muni Srichandra's*. Ahmedabad, 592. 30.00

21. JAIN, Jagdish Chandra. *Jain Āgama mẽ Bhāratīya Samāj*. Chowkhamba, '65, 25.00

Rev : *Mādhyama*, V (11), 85—86.

22. JAIN, Kasturchandra. Tīrthaṅkarõ kī prācīnatā. *Anekānta*, XXII (3—4), 98—103.

23. JAIN, Lalchandra. *Jain Kaviyõ ke braja-bhāṣā prabandha-kāvyõ kā adhyayana* (1700—1900).

A thesis approved for Ph. D. from Rajasthan Univ., unpub.

24. JAIN, Laxmichandra. Research on Jaina Mathematics. *JP*, VIII (3—4), 33—41.

25. JAIN, N. D. Ūna (Pāvāgiri) ke nirmātā rājā Ballāl. *Anekānta*, XXII (1), 27—31.

26. JAIN, P. K. The Misery—its what, Why and How. *JJ*, IV (1), 30—38.

27. JAIN, Rajaram. Gopācaladurga ke eka mūrtilekha......See VIII. 31

28. JAIN, Sudarshanlal. Ācārya Haribhadrasūri aur dharmasaṅgrahaṇī. *Śramaṇa,* XX (10), 21—29 ; (11), 16—22.

29. JAIN, S. K. The concept of *Jīva* in Jainism. *AIOC*, XXV, SP, 407.

30. JINAPAL. *Sanatkumāracakricaritamahākāvyam.* Rajasthan Ori. Res. Inst. (R. O. R. I. Granthamala, 108.) 11.50

Verse story of sanatkumāra—a Jain emperor ; Hindi intro.

31. JNAN MUNI. Bhagavān Mahāvīr aur Karmavāda. *VJ*, XVIII (2), 9—10.

32. JOHRAPURKAR, Vidyadhar. (1) Nirvāṇa-kāṇḍa ke pūrvādhāra tathā usake rūpāntara. *Anekānta,* XXII (1), 7—10.

A composition of Digambar Jainas.

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33. KASALIWAL, Kastur Chand. Jain Sāhitya evaṁ Saṁskṛti kā kendra : Rājasthān. *AIOC*, XXV, SP, 168—69.

34. KATARIA, M. R. Jain. Alabdhaparyāptaka aur Nigoda. *Anekānta,* XXII (3—4), 145—55.

35. KHADABADI, B. K. Observations on some sources of the Puṇyāsrava Kathakośa. *AIOC* XXV, 138—39.

PK by Ramchandra Mumukṣu, contains 57 stories which illustrate the fruits resulting from the practice of the six fold duties of house-holders.

36. KOTHIA, Darbari Lal Jain. *Jain tarka śāstra mē anumānavicāra; Aitihāsika evaṁ Samīkṣātmaka adhyayana.* Veera Seva Mandira Trust Prak., 19+297 (Yuga Veera-Samantabhadra-Granthamala—1). 16.00

37. KULKARNI, E. D. Contribution of Jaina Writers to the Sanskrit Language and Literature. *PSPS*, 231.

38. LALWANI, Ganesh (Ed.). Jainism in Bihar, JJ, III (4), (Mahavira Jayanti Special), 147—59; Jainism in Bengal, 160—66; Jainism in Orissa, 167—74; Jainism in Madhya Pradesh 175-82; Jainism in Uttar Prdesh; 183--89, Jainism in Punjab, 190–98, Jainism in Rajasthana, 199-211; Jainism in Gujarat, 212--21; Jainism in Maharashtra, 222—27; Jainism in Mysore, 227—37; Jainism in Andhra Pradesh, 238—47; Jainism in Tamilnad, 248—57; Jainism in Kerala, 258—60.

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.....................(3) A Jaina view of Cosmos. *JJ*, III (3), 46

40. MAHAJANA, D. G. Tamilakṣetrīya Jain Yogadāna. *Śramaṇa*, XX (8), 5—14.

41. MAHAPATRA, Piyushankanti. Jaina Women and their Folk-Life. *Folklore*, X (1), 26—33.

42. MALVIKA. Women to whom Jainism is indebted. *Hitvada*, Ap 1, 4 : 7.

43. MEHTA. Mohan Lal. (1) *Jaina sāhitya kā bṛhad itihāsa* (Vol. III & IV). P. V. Res. Inst., 15.00 each.

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45. NATHMAL MUNI. Bārah prakāra ke sambhoga pārasparika vyavahāra. *Anekānta*, XX (3-4), 127—30.

46. NAIR, V. G. and Others. *Tapasvinī Candrayaśa Śrī and an Outline of Jainism*. Jaina Sangh, 40.

Biography and an outline of Jainism.

47. PADMANABHAN, S. Jainism in Kanyākumārī. *JJ*, IV (2), 90—96.

Kanyākumārī was once a centre of Jaina pilgrimage. One of the twin rocks now named after Swami Vivekananda has been held in veneration by the Jainas from very ancient times, traditionally known as '*Sripadaparai*'.

48. PANCHOLI, Badriprasad. Jainadharma aur Vaidic darśana. *GP*, XXI (10), 495—98; XXX (11), 531—34.

49. PATHAK, Jagannath. Dhanapāla kṛta Tilakamañjarī kā ālocanātmaka adhyayana.

A thesis unpub.

50. PODDAR, Ram Prakash. Gosalamatam—an evaluation of the Gosala episode, as contained in the fifteenth chapter of the Bhagavatī Sūtra. *JJ*, IV (1) 39—44.

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Rev : *VIJ*, VII (1-2), 212-13.

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56. SAGARA, Yashasvat. *Syādvādamuktāvalī or Jaina Viśeṣatarka and Bhāvasaptatikā. BVB*, 8+44 (BVB Ser. No. 26). 3.00

Rev : *VIJ*, VII (1—2), 207—8; *JUB*, XXXVIII (74), 302—3; *BJ*, XVI (4), 302—3.

57. SANDESARA, B. J. Ānandapura in Jaina Canonical Literature. *AIOC*, XXV, SP, 407.

Ānandapura, variously known in ancient literature as *Camatkārapura*, *Ānartapura* and *Vṛddhanagara*, was a famous trade-centre (*sthala-pattana*) and *pura* (a fortified town), and was well-known for its arts and crafts. *Yakṣa*-worship was in vogue here. From the 7th century A. D onwards it was a centre of Jainism

58. SASTRI, Devendra Muni. Syādvāda : eka pariśīlana. *Śramaṇa*, XX (10), 15—20 ; (11), 8—15.

Rev : *JAOS*, LXXXIX (1), 189—90.

59. SASTRI, Indrachandra. Sāmya ke sūtradhāra Bhagavān Mahāvīr. *Jñānodaya*, XXI (3), 31—36.

60. SASTRI, Paramanand. Gwalior ke kuch mūrti yantra lekha. *Anekānta*, XXII (3—4), 122—23.

61. SCHUBRING, W. *Drei Chedasūtras des Jaina-kanons. Āyāradasāo, Vavahāra, Nisīha.* Hamburg, '66, 106 (Alt und Neu-Indische Studien, 11).

Rev : *JAOS*, LXXXIX, (1), 189—90.

A study on Jainism and the Jain canonical texts.

62. SEN, Madhu. (1) Jaina System of Education as Revealed from the Niśītha-cūrṇi. *Śramaṇa*, XX (11), 35—41.

....................(2) *A Cultural Study of Niśīthachūrṇi.*

Ph. D. Thesis, B. H. U., Varanasi, Unpub.

63. SHAH, U. P. Udyotana and Haribhadra Sūri. *AIOC*, XXV, SP, 406.

64. SHARMA, Ajit Shukadeva. *Āgama sāhitya mẽ Jainācārya.*
Ph. D. Thesis, B. H. U., Varanasi, unpub.

65. SHASTRI, Acharya K. B. Jaina Temples in Karnataka. *AIOC*, XXV, SP, 179.

66. SHRIYAN, R. N. *Critical Study of Mahāpurāṇa of Puṣpadanta.* Ahmedabad, 358. 30.00

67. SINGH, Gadadhar. *Madhyakālīna Hindī Jain Sāhitya* (1600—1800 Vikrama Saṁvat). Ph. D. Thesis, Magadha Univ., unpub.

68. SINGH, Harihara. Jainism in Gujarat. *Śramaṇa*, XX (8), 28—34.

69. SINHA, Vashistha Narayan. Jain dharma kī prācīnatā. *Śramaṇa*, XX (7), 27—32; (8), 19—27.

70. SOMANI, Ramvallabh. Vijoliā ke Jain lekha. *Anekānta*, XXII (3—4), 155—56.

71. SVAYAMBHUDEV. Paumacariu. *JJ*, IV (2), 73—78.

72. THOMAS, F. W. (Tr.). *Syādvāda-Mañjarī* (of Malliṣeṇasūri). Motilal, '68, 176. 25.00

Rev : *BrV*, XXXIII (1—4), 400—1.

73. UPADHYAYA, A. N. Place of Jaina Acharya and Poets in the History of Kannada Language, Literature and Culture. *MUG*, My, 1—3.

74. UPADHYAYA, S. (Ed.). *Syādvādamuktāvalī or Jaina-Viśeṣatarka and Bhāvasaptatikā.* see XIII. 56

75. UPADHYE, A. N. A Few Observations on the Scope of Jainological Studies. *JP*, VIII (3—4), 42—46.

XIV......LAW, POLITY AND ADMINISTRATION

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   Rev : *ZDMG*, CXIX (1), 216.

9. DAVE, J. K. H. Mitākṣarādāyabhāgayoḥ vaiśiṣṭyam. *SBh*, VII (1), 15—19.

10. DERRETT, J. Duncan M. (1) The Rights of Inheritance of Women : Another Opinion of a Hindu Lawyer of the Early Nineteenth Century. *BrV*, XXXIII (1—4), 135—81.

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..................................(3) *Religion, Law and the State in India.* Faber, '68, 615. 90s.

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The social and political conditions as reflected in the *Bhavisattakahā* represent similar conditions in the societies in India during medieval period.

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..........................(2) Prācīna Rājasthānī sāhitya mẽ Vīraloka aur Sūryamalla. *ŚP*, XX (4), 104–12.

..........................(3) Sālhaī Savanī rī bāt. *ŚP*, XX (1), 4—15.

..........................(4) Saṁskṛta ke mādhyama se saṅkalita Rājasthānī lokakathāẽ. *Viśvambharā*, V (4), 25—50.

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106. SHARMA, Puroshottam. Rītikavī kā vyaktittva : eka punaramūlyāṅkana. *VBhP*, X (3), 16—28.

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....(2) *Rājasthānī Sāhitya aur Itihāsa ke śodha saṁbandhī prakāśita granthõ kī sūcī*. Rajasthani Shodha Sansthana, 29 (Rajasthani Prakīrṇaka Prak. Puṣpa 3). 1.50

Rev ; *ŚP*, XX (3), 96—97.

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Rev : *IBR*, V (3), 51.

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114. SINGH, Narapat. Svargābhisārikā. *M. Bhāratī*, XVII (2), 2—4.

115. SINGH, Rajkishore. *Bihārī aur unakī Satasaī.* Kitabghar, 370. 15.00

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.......................(2) Kṛṣṇa in Hindī Literature. *OJ*, XII (1—2), 45—49.

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120. SOMASHEKHARA. Hindī aur Kannaḍa kī Samāna lokoktiyā̃. *S. Patrikā*, LV (1-2), 170—74.

121. SRIVASTAVA, Onkar Nath. *Hindī Sāhitya : parivartana ke sau varṣa.* Rajkamal, 421. 20.00

The influenee of Indian industrial development on Hindi literature.

122. SRIVASTAVA, Vijay Shankar. Rājasthāna kī prācīna Saṁyukta mūrtiyā̃. *Saṁskṛti*, X (1), 57—59.

123. TAPESHWARNATH Prasad. Umāpati ke Pārijātaharaṇa ke vibhinna Saṁskaraṇa aur pāṭha. *VBhP.*, IX (4), 363—74.

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127. TRIGUNAYAT, Govind. *Jāyasī kā Padmāvat : Śāstrīya Bhāṣya.* S. Chand, 30.00

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129. UDAYA SHANKAR, 'Shila'. Suṣmana kṛta "rasa Sarsaiyā". *ŚP*, XX (1), 37—47.

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131. VAJAPAI, Narayana Prasad. *Sūr ke dārśanika vicāra.* Jnanabharatī, 83. 4.00

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133. VIJAYAVARGIYA, Premchand. Vīrasatasaī kī vīrāṅganāē. *ŚP*, XX (4), 63—75.

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135. VINOD KUMAR. *Govinda Rāmāyaṇa : Guru Govinda Siṁha praṇīta Rāmāvatāra kathā.* Sanmarga Prak., 28. 8.00

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137. VYASA, Mangilal. Mancha kavi kṛta ghāṇerāv rī gazal. *Anveṣaṇā*, I (3) 200—208.

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1. AGNIHOTRI, Prabhudayal. Prācīna Bhārata mẽ Saṅgīta, nṛtya aur nāṭya. *Saṅgīta*, XXXV (8), 3—9.

2. AHAMAD, Aziz. Muslim Attitude and Contribution to Music in India. *ZDMG*, CXIX (1), 86—92.

3. ARYA, U. "Ritual Songs and Folksongs" see IX. 6.

4. ASHOKAMALLA. *Nṛtyādhyāya* see V. 9.

5. ASKARI, S. H. Amir Khusaro and Music. *JIH*, XLVII (140), 313—28.

6. AYANGAR, S. S. Saṅgīta śāstra kā udgama sthāna : Sāmaveda. *Saṅgīta*, XXXV (2), 4—6, 15.

7. BANERJEE, R. K. The Musical Instrument 'Candra-sāraṅga.' *AIOC*, XXV, SP, 305.

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8. BANERJEE, Sanat Kumar. Classical Music under the Patronage of the Baghela Rulers. *AIOC*, XXV SP, 152.

> The Baghela rulers Maharaja Ramchandra Singh, Vishwanath Singh and Maharaja Raghunath Singh etc. were great patrons of Art and Literature. Tansen, Ustad Baḍe Mohammad Khan, Munaur Khan, Ustad Dilawar Khan etc. were the noted musicians at their courts.

9. BHATANAGAR, Chhaya. Trimukhī Kathak nṛtya sāttvika ,rājasika aur tāmasika. *Saṅgīta*, XXXV (6), 3—12.

10. BHATTCHARYA, Ashutosh. "Śrī Kṛṣṇa-kīrtana in Folk-song of Bankura" See IX. 11.

11. BHATTACHAYA, Sudhibhushan. *Ethno-musicology and India*. Ind. Pubs., '68, 100. 12.50

> Rev : *JMA*, XL (1—4), 219—21; *JIH*, XLVII (140), 441—44.
>
> Study of tribal music as a whole and its comparison with the other major types of Indian Music.

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13. CHENNAKESAVAIH, A. V. Purandaradāsa śiṣya-paramparā. *JMA*, XL (1—4), 107—24.

Gives an account of Musician *bhaktas* Vijayadāsa, Gopāldāsa, Jagnnāthadāsa, Anantadāsa, Prasanna Veṅkaṭadāsa who followed the great tradition of 'Purandaradāsa', with rendering of a work of each.

14. CHOUDHARY, Dinendra. "Pūrba Baṅgera Lokasaṅgīta" See IX. 14.

15. DESAI, Chaitanya. The Origin and Development of Khyāla. *JMA*, XL (1—4), 147—82.

(1) Sāmagāna and Dhruvagāna (2) Sanskrit and Prakrit compositions (3) Domination of word, Tāla and Vīnā Technique (4) Emergence of Dhruvapada and Dhrupad (5) Dhamār and Khyāl (6) Khayāl imported from Persia ? (7) Khayāl in the Rajasthani Dramas (8) Khayāl mentioned by Nāmadeva (9) Khayāl as a Marriage Song (10) Special Features of Khayāl (11) Stages of Progress (12) Tānas and their varieties (13) Tālas (14) Styles of Singing (15) Contribution of Instruments (16) The 'Nomtom' Ālāp (17) Language, Speech and Graces (18) Styles of Languages (19) Rasa of Rāgas (20) Historical Data (21) Khayāl in *Saṅgīta Ratnākara* etc.

16. DUTT, Gurusaday "Srihatter Loka Saṅgīta" See IX. 18.

17. IYER, A. Sundaram (Ed.). Two New kṛti of Sri Muthuswami Dikshitar. *JMA*, XL (1—4), 188—92.

18. IYER, S. Venkitasubramonia. Some Less Known Composers of Kerala. *JMA*, XL (1—4), 98—106.

19. JERSTAND, Luther G. *Mani Rimdu : Sherpa Dance Drama.* Calcutta, 192, 45.00

20. KANTI KUMAR. Hindī kā Bhopālī Thāṭa. *S. Patrikā*, LV (1—2), 125—28.

21. KASHYAP, R. A. The power of Music. *BJ*, XVI (10), 33—37.

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22. KAUFMANN, Walter. *The Rāgas of North India.* Indiana Univ. Press, '68, 9+625. 17.50

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23. KOTHARI, K. S. "Indian Folk Musical Instruments." see IX. 25.

24. KUCKERTZ, Joset. (1) Melodic Structure and Individual Styles. *JMA*, XL (1—4), 18—87.

........................(2) Oriental Music ; Characteristics of Form and Melodic Structure. *Triveṇī*, XXXVIII (1), 17—21.

25. KUPPIAR, Veena and others (Compos.). A Rare Tāna Varna. *JMA*, XL (1—4), 197—98.

26. MEHTA, Ramlal. *Agra gharana*. M. S. Univ., 12.00

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27. PADMANABHAN, L. K. Tribal Dances of Colour and Rhythm. *Hindu*, Fe 9, 4 : 6.

28. PARANJAPE, S. Chandra Sridhar. *Bhāratīya Saṅgīta kā itihāsa ; Vaidika kāla se Gupta kāla tak*. Chowkhamba, 16+564, (C.R.G.M., 9). 30.00

29. POWERS, Harold S. (1) Some Aspects of Indian Music ; Hindustani and Karnatak ragas. *IMJ*, V (10), 99—102.

..........................(2) The Twenty.two Śrutis of the Nāṭyaśāstra. *PICO*, III (1), 329.

Discusses the problems of the relationship of the *śruti* doctrine of the *Nāṭyaśāstra* to the *śruti* doctrine in the rest of *Saṅgīta* literature and the acoustic values of the *śruti*-intervals etc.

30. RAMAKRISHNAN, S. Music, A Great Integrator. *BJ*, XVI (10), 15—17

31. REO, F. Van. Impressions of a European Layman. *IMJ*, V (10), 82—86.

Difference between Indian and European music.

32. SAMBAMOORTHY, P. *South Indian Music* (Bk, VI). IMPHSM. 8.00

33. SANGEETA NATAK ACADEMY, Delhi. *Who is who of Indian Musicians*. 100. 6.00

34. SARABHAI, Mrinalini. (1) Inner Beauty of Indian Dance. *NIP*, Ap 6, 1 : 1—3; 2 : 5.

..............................(2) *Indian Dancing*. BVBh., 5.00

35. SARMA, N. M. Sitarama. "Folk-music of South India." See IX. 40.

36. SATYANARAYANA, R. *Bharatanāṭya ; A Critical Study*. Varalakshmi, 14+400. 25.00

37. SENGUPTA, Padmini. Songs of Indian Buddhist Poetesses. *INL*, XII (2), 33—39.

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39. SHARMA, Premalata. (1) Rāga Kalpadrum. *IMJ*, V (10), 108—12.
A synopsis.

............................(2) Mānasollāsa. *IMJ*, V (10), 103—7.

A unique work "not only in its conciseness and poetical approach but also in the wealth of illustrative material."

40. SHARMA, T. R. Harihara (Ed.). *Art of Mridhangam.* Madras, 93. 5.00

41. SINGH, Anima. "Samadāūn and Udāsī" See IX.47.1.

42. SINGH, Rina and others. *Indian Dances : Their History and Growth.* Brajiller, '67. 12.50

Rev : *JAOS*, LIX (1), 200—4.

43 SINHA, Prabhavati. "Lokagītikā" See IX. 48.

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Shows continuity between the most advanced classical forms and the simple songs of the peasants and the tribals.

........................(2) Instrumental Music of North India. *Folklore*, X (4), 136—42.

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45. SITA, S. Some Less known composers of Karnatic Music. *BITC*, Ju—De, 1—34.

46. SRINIVASANAYAKA. *Śrī Purandaradāsa darśana.* Usha, 20+315, 4.50

South Indian classical songs with melody (rāga) and tāla indication but without musical notation.

47. SRIVASTAVA, Dharmavati. *Prācīna Bhārata mē Saṅgīta.* *BhVP*, 322. 15.00

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48. SUBRAHMANYA SHASTRI, P. V. *Saṅgīta Śāstra Vācakamulu.* Hyderabad. 10.00

49. TYAGARAJAN, K. C. Chacchapputa Venba. *JMA*, XL (1—4), 125—46.

50. UMESHVAR. "Lokagīta mẽ bhāvātmaka ekatā" See IX. 51

51. VARMA, Keshavachandra. Nṛtya aur Saṅgīta : Sāhacarya tathā vaiṣamya. *Saṅgīta*, XXXV (10), 45—46.

52. VATSYAYANA, Kapil. *The Classical Indian Dance in Literature and the Arts.* Sangeeta Natak, 438. 60.00

Rev : *JMA*, XL (1—4), 231—33; *Quest.*, (63), 89—91.

Indian Aesthetics and the Rasa Theory with reference to the dance, music, painting etc.; the theory and technique of Classical Indian Dance ; Classical Literature and Dancing ; Critical evaluation of the dance-material in sculpture , with 153 art-plates ; Music and Dancing.

53. VENKATRAMA IYER, Tinnian. *The Art of Playing Mṛdaṅgam : a Percussion Instrument in Karnatak Music.* Madras, 102. 9.00

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XVII……PALI AND PRAKRIT LITERATURE

1. DESHPANDE, N. A. (1) Chronology of Apabhraṁśa Works. *BhV.*, XXVII (1-4), 104-8.

……………………(2) Social and Political Conditions as Reflected in the Bhavisattakahā. *AIOC, XXV*, SP, 249-50.

2. DEVENDRA KUMAR. Siripālacariu-sandarbha aur śilpa. *Śramaṇa*, XX (10), 5-10.

3. GAI, G. S. "Studies in Prakrit Inscriptions" see *X*. 55.

4. GEIGER, W. *Pali Literature and Language* see *X*. 58.

5. HATVALNE, D. M. Religion and Ritual in Gāhāsattasaī. *JSU, II-III* (3-6), 31-34.

6. JAIN, Jagadish Chandra. The Importance of Prakrit Literature with Reference to the Spread of Jain Religion in its Earlier Stage during the Early Centuries. *JUB*, XXXVIII (74), 41-49.

7. JAIN, Premsuman. Vasunandī ke nāma se Prākṛta kā eka saṁgrahagrantha 'tattvavicāra'. *Anekānta,* XXII (1), 39-46.

8. JAIN, Pushpalata. Brahma Jayasāgar kā Sītāharaṇa. *AIOC*, XXV, SP, 143.
Ākhyāna work based on *Uttara Purāṇa,* with Sanskrit quotations.

9. JAIN, Rajaram. Apabhraṁśa Sāhitya kī eka aprakāśita mahattvapūrṇa kṛti Puṇṇāsavakahā. *AIOC*, XXV, SP, 142.

10. KHADABADI, B. K. Observations on Some Sources of the Puṇyāsrava-kathākośa. *AIOC*, XXV, SP, 138-39.

11. MAINKAR, T. G. Ghanaśyāma, a Prākṛta Poet. *PSPS*, 171-74.

12. POTNIS, P. S. "Nāyikās in Gāhāsattasaī" see V. 186.

13. SAHA, Kartik Chandra. "The Aspect of Love in………Hemachandra." see X. 193.

14. SASTRI, Paramanand. Dhanapāla kī Bhaviṣyadattakathā ke racanākāla par vicāra. *Anekānta,* XXII (1), 2-6.

A story in Apabhraṁśa.

15. SASTRI, Srikanta Tyagi. Kuvalayamālā mẽ varṇita katipaya śastra tathā śastrakāra. *AIOC*, XXV, SP, 144.

F. 19

Udyotanasūri, in his *Kuvalayamālā*, refers to different *matas* of his time, such as Govinda, Rudra, Aravinda Natha, Gajendra, Nāgendra, Candra, Kapila, and Kaṇāda *matas* and considers *Jaina Dharma* as superior to all. The hero of the story, Kuvalayacanda is skilled in 72 *kalās*, e.g. *ālekkhaṁ, ṇaṭṭaṁ, Joyisam, gaṇiyaṁ, vāgaraṇam, veya, Chandaṁ, vatthu, vaṭṭā kheḍḍaṁ, indajālaṁ, tantāyiṁ, Rāmāyaṇa, Bhārahāyiṁ* etc. The author discusses some controversial *kalās*.

16. SITARAMIAH, G. "Poetry in the Samyutta-Nikāya" see IV. 135.

17. SRAMAN, Jnana Kirti. The Historical Aspects of the Pāli Commentaries. *AIOC*, XXV, SP, 131-32.

The comms. preserve various sources on historical facts relating to ancient rulers of India and Ceylon.

18. UPADHYAYA, Sankata Prasad. *Mahākavi Svayaṁbhū : Apabhraṁśa Bhāṣā ke mahān kavi ke Jīvan-vṛtta, kṛtiyō aur unake kāvya-guṇō kā samīkṣātmaka adhyayana*. Bharat Prak. Mandir, 228.12.50

19. UPADHYE, A. N. (1) Important Desiderata of Prakrit Studies and Research. *PSPS*, 11, 18.

An inaugural address.

........................(2) The Samarāiccakahā and Vilāsavaīkahā. *AIOC*, XXV, SP, 141-42.

...............(Ed.). (3) *Kuvalayamālā-Udyotanasūri* (2pts). Bombay, 292, 400. 40.50

20. UPADHYE, P. M. Geography known to the Paumacariya. *PICO*, III (1), 324-26.

Briefly surveys the geographical data in the *Paumacariya* of Vimalasūri, dealing with Bhāratadeśa and its provinces, islands tribal regions, mountains, forests, rivers, cities, and notes that the work is more familiar with the geography of North India than with that of the South. This proves that Vimalasūri must have belonged to North India.

XVIII......PHILOSOPHY

1. ACHARYA, Ramakrishna. Brahmasūtrõ kā Bādarāyaṇaika-kartṛkattva. *JGJRI*, XXIV (1-4), 193-205.

2. AGRAWAL, Madan Mohan. Difference and Non-difference of Pre-Vedāntic Scholars. *AIOC*, XXV, SP, 231.

Discusses the relation of difference and non-difference between Jīva and Brahman.

3. ANADICHAITANYA. Mānasollāsa Vārttika of Śrī Sureśvarācārya. *VK*, LV (9), 363-64 ; (10) 403-4.

4. ANANTHARANGACHAR, N. S. *Philosophy of Sādhanā in Viśiṣṭādvaitha*. Univ. of Mysore, 304.18.00

Rev : *ER*, LXXVII (2), 47.

5. ANIKEEV, Nikolai Petrovich. *Modern Indological Struggle for the Ancient Philosophical Heritage of India*. Manish Granthalaya, 68 (Soviet Indology Ser. no. 1). 5.00

6. ANNAMBHATTA. *Tarkasaṁgrahaḥ*. Chowkhamba, 9+436 (K S G M, 187). 2.50

On the Nyāya Philosophy, with nine Sanskrit comms.; Ed : Satkari Sharma.

7. APPAYADIKSITACHARYA. *Pañcadaśāṅgayogaprakaraṇam*. Mysore Ori. Res. Inst., 85-109.

Ed : N. S. Venkatanathacharya.

8. APURVANANDA SWAMI. (1) Ācārya Śaṁkara. *VK*, LVI (9-13).

..........................(2) *Ācārya Śaṁkara*. Ramkrishna Ashram, 300.4.50

9. ARYA, Devakanya. A Note on the term Acintya Bhedābheda. *PICO*, III (1), 332-35.

The term applied to the philosophy of the *Caitanya* school of *Vaiṣṇavism* ; views of Jīva Goswāmī and Baladeva Vidyābhūṣaṇa on the nature of the Lord's powers as inconceivable and mysterious; comparison of the theory of *Acintyabhedābheda* with other allied theories of *Bhedābheda*.

10. AUROBINDO. *The Problem of Rebirth*. Ashram, 189.5.50

Rev : *IBR*, V (3), 52.

11. AYYANGAR, T. K. Gopal swami. (1) Two Important sūtras in the Nyāyasūtra-vivaraṇam. *AIOC*, XXV, SP, 278-79.

> *NSV*—a direct comm. on the Nyāyasūtras with frequent reference to the *Nyāya Bhāṣya*; contains 526 sūtras often at variance with all other texts including *Nyāya-sūcīnibandha*; discussion on the two sūtras—*tattvaṁ tu Bādarāyaṇāt* (IV. 2.50), and *āmnāyārthetyādi* (V. 2).

....(2) Vāmadeva's Philosophy as Enshrined in the Brahmasūtras. *AIOC*, XXV, SP, 234-35.

> Tries to reconstruct Vāmadeva's philosophy on the basis of the *Ṛgveda* IV. 3.26 with special references to other seers in the *Vedic* Lit. and concludes the exact nature of *śāstradṛṣṭi* as enshrined in the *Brahmasūtra* 2.1.18 (*śāstradṛṣṭyā tu upadeśaḥ Vāmadevavat*).

12. BAGCHI, Amalendu. Indian definition of mind. *OH*, XVII (1), 1-34.

13. BARUA, Ajit. The Gītā and some concepts of Time in Eliot's "The Dry Salvages." *ASQ*, IV (4), 250-55.

14. BASU, Kshma. On Akhaṇḍavākya sphoṭa. *AIOC*, XXV, SP, 288-89.

15. BEDEKAR, V. M. Yoga in the Mokṣadharmaparvan of the Mahābhārata. *WZKSO*, (13), 43-52.

16. BELANEY, Fatehchand. The date of Vasubandhu—A New Light. *AIOC*, XXV, SP, 231.

> On the basis of certain works by Ācārya Mallavādi and Ācārya Prabhāchandra which contain quotations from Vasubandhu holds that Vasubandhu must have preceded Mallavādi and hence must be ascribed to the 3rd century A. C.

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A historical and critical survey.

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25. BHATTACHARYA, J. Sāṁkhyayoge nītivādaḥ. *AIOC*, XXV, SP, 296-97.

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Discusses the different points dealt with by Vācaspati and observes : (1) Sāṁkhya Epistemology is fundamentally different from that of the Naiyāyikas. To Sāṁkhyists, consciousness is a mere appearance of real consciousness. It does not reveal objects (2) The theory of Percepiton mainly discusses the cognitive aspect. (3) The Sāṁkhyists stand close to the Buddhists. Concludes that "Vācaspati, being anxious to bring about a compromise between the Nyāya Theory of perception and that of perception of the Sāṁkhyists, has twisted the meaning of the term "*adhyavasāya*" (prativiṣayādhyavasāyo dṛṣṭam—Sāṁ. Kā)...He being a confirmed Naiyāyika, becomes inattentive to the tradition of the Sāṁkhyists".

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29. BHATTACHARYA, Ramshankar (Ed.). *Pātañjalayogasūtram*. BhVP, 4+31+80+ 322.7.00

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Holds that *prārabdha karma* does not decay without its *bhoga* (enjoyment).

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32. BHIDE, Vidyadharashastri. Mīmāṁsā-śāstrādhyayane Cāturmāsyayāgasya mahattvam. *AIOC*, XXV, SP, 353.

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.........................(2) *Hidden Teaching Beyond Yoga*. London, Rep., 365.25.50

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A study of *Pañcapadikāvivaraṇam*, a comm. on Padmapāda's *Pañcapadikā* which in its turn is a comm. on Śaṁkara's *Brahmasūtrabhāṣya*.

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45. CHAKRABORTY, H. *Pasupatasutram*. Calcutta, 250.20.00

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49. CHAKRAVARTY, Kshitish Chandra. *Vision of Reality*. Mukhopadhyaya, 19+371. 25.00.

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Ānandabodha points out in his *Pramāṇamālā* that bliss is a positive entity and not merely a negation of misery. It is the most supreme. The desire for this supreme Bliss leads to Salvation.

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Gives an account of the creation of the Universe: "The production of all things is ascribed to an original and kinetic force, a sort of anthropomorphous cosmic force...... To produce all things without end is the way of nature...... There is life but no death, there is collection but no dispersal."

55. CHATTOPADHYAYA, Basant Kumar. The Brahmasūtras of Bādarāyaṇa—A Study. *KK*, LX (5-10).

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VR, a vehement criticism of *ATV* by an unknown Buddhist logician ; MS incomplete having only three chapters, found in Tibet.

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....(2) The Doctrine of Īśvara as Exposed in the Nyāyakandalī. *JGJRI*, XXIV (1-4) 25-38.

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Atomic Philosophy in Classical Hinduism.

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A Souvenir.

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Proves cārvāka's views as having a consistent system of philosophy ; presents its different aspects—Epistemology, metaphysics, and Ethics.

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Topics repeated are—*Hetvābhāsa, Ātman, Manas, Duḥkha Dṛṣṭānta, Abhāva, Śabda.*

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Difference between Hindu and the Western mind.

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Throws light on Yajñeśvara's philosophical exposition of the nature of Finite Universe, and concludes that V*SS*, Though essentially Advaita Vedantic in character is deeply influenced by Nyāya-Vaiśeṣika in the detailed arrangement of its seheme of Finite Universe.

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An exhaustive study on *Aṣṭāvakra Gītā* ; Tr. of the Aṣṭāvakra story, a bibliography and 4 pls. reproducing specimen pages of the Leipzig MSS.

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Women are the most suitable for the practice of yoga, because the female body is more soft and tender than that of the male due to the presence of a large number of chromosomes.

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Discusses Walī-Allāh's exegesis, his approach to the *ḥadīth*, his views on *fiqh*, the nature of prophecy, theology, etc. The present work is the first book available in English on Wali-Allāh—a key figure in Indo-Muslim theological writing.

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The impact of Indian thought on Shelly, Emerson, Thoreau, Witman, Ruskin, Tennyson, Lawrence and James Joyce.

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Holds that the doctrine of origination without modification in the essence of the cause, Brahman, is more satisfactory than other theories of causation.

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VBS, a very late text (17th Centry) ; *Sphoṭa*—" a class of sounds related to the individual instances of sounds through a relation of the manifester and manifested"; represents " the constant distinctive phonetic features which are sorted and extracted from the gross spoken sound-matter " ; edited by S. D. Joshi, with intro, and critical notes.

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149. LAHIRI, Bhabani. The Ethical Side of Advaita Vedānta. *AIOC*, XXV, SP, 255.

150. LAL, B. K. *Bhāratīya darśana.* Bharati Bhavan, 5.00

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"Among the manuscripts in the National Library in Bangkok are a number of *Səmut dam* 'black books' written in Yellow orpiment on blackened paper. Many of these are in Thai, but a few, catalogued under the number XVII 37 are in two scripts that show very close affinities with South Indian Grantha . . . . The Manuscripts are texts of chants or recitations uttered by brahmans at royal ceremonies in Bangkok . . . . . Some of the black books in Thai scripts are of chants of Tamil origin . . . . Some of the Granth Mss. are apparently of Pali texts."

12. MCLEOD, W. H. *Guru Nanak and the Sikh Religion.* Oxford, 249, 42-50.

Rev : *IBI*, I (2), 63 ; *AP*, XL (9), 408-10.

A thesis for Doctorate in the Univ. of London under the guidance of Prof. A. L. Basham.

13. PHATAK, N. R. Guru Nānaka va tyācā dharma. *Navabhārata*, XXIII (2), 10-16.

14. PUNJABI UNIVERSITY, Patiala. *Sikhism.* 182, 7.50

15. RASAJNANANDA, Swami. Guru Nanaka—the Prophet of Unity. *BJ*, XVI (9), 23-31.

16. SHARDA, S. Guru Nanaka and Nathism. *Parkh* (1), 73-92.

17. SINGH, Gurumukh Nihal. Janam Sakhis : Their Interpretation and Value. *Parkh*, (1), 125-47.

18. SINGH, Ishar. *The Philosophy of Guru Nanaka.* Ranjit Pub. H. 274, 15.00

19. SINGH, Jagjit. Historical Aspect of the Janamsakhis. *Parkh*, (2), 15-30.

Discusses the various events in the light of the major Janamsakhis with the evidence of the life of Guru Nanak available in the Vars of Bhai Gurdas and other allied works.

20. SINGH, Jodh. *Teachings of Guru Nanaka.* National P., H., (Guru Nanaka Foundation Series No. 2).1.00

21. SINGH, Kapoor. Guru Nanaka. *Parkh* (1), 1-50.

22. SINGH, Kartar. The Sikh Gurus and Untouchability. *SR*, XVIII (187).

23. SINGH, Mala. (1) *The Story of Guru Nanaka.* Hemkunt Press, 64, 9.50

Rev : *IBI*, I (3), 61.

....................(2) *Guru Nanaka and the Origin of the Sikh Faith.* Bombay, 248. 18.75

24. SINGH, Sahib and Others. *Guru Nanaka Deva and his Teachings.* Raj. Pub. 438. 6.50

25. SINGH, Trilocana. Guru Nanaka's Conception of Religion. *SR*, XVIII (196).

26. SINGH, Wazir. (1) *Aspects of Guru Nanaka's Philosophy.* Ludhiana, 104.10.00

....................(2) Aspects of Guru Nanaka's Humanism. *Parkh* (1), 67-72.

27. SINGHAL, Dharam Pal and others. *Guru Parmeshar: Nanaka.* Raj. Pub., 268, 8.00

28. TALIB, Gurubacana Singh. (1) Guru Nanaka's Compositions. *INL*, XII (1), 47-59.

......................................(2) *Guru Nanaka : his Personality and Vision.* Gurdas, Kapur, 360, 25.00

29. VINOD KUMAR. *Govind Rāmāyaṇa : Guru Govind Singh Praṇīta Rāmāvatāra Kathā.* Sanmarg Prak., 128.8.00

30. SWAMI, Sivananda. Sri Guru Nanaka. *Divine*, XXXI (11), 433-37.

XXII......SOCIO-ECONOMIC STUDIES

1. ADHIKARI, S. C. Monogamy and Population Problem in Ancient India (From C. 1400 B. C. to C. 700 A. D.). *AIOC*, XXV, SP, 148.

Discusses the problem of the increase of population in ancient India which owed its origin from the monogamous nature of people. The regulations and advices of our ancient law-givers and sociologists proved to be failure in this matter.

2. BARUA, D. K. "Social condition......in the Buddhist Canon" see IV.8.3.

3. BASU, Jogiraj. Recognition of Merit in Caste—System in Ancient India. *AIOC*, XXV, SP, 149-51.

Proves from Vedic and later Vedic texts that knowledge and spiritual excellence was given due recognition in ancient India. Quotes the examples of Kavaṣa, Mahidāsa, Janaka and the hundred sons of Viśvāmitra etc.

4. BETEILLE, Andre. *Castes Old and New : Essays in Social Structure and Social Stratification.* Asia Pub. H., 8+254.30.00.

5. BHATNAGAR, O. P. *Studies in Social History.* Kitabistan, 23.00

6. BHATTACHARJEE, A. K. Position of Vaiśyas in the Ancient Society. *AIOC*, XXV, SP, 151-52.

7. BHATTACHARYA, S. The East India Company and the Economy of Bengal (from 1704-1740). Mukhopadhyaya, 15.00

8. BHOWMICK, P. K. (1) *Occupational Mobility and Caste Structure in Bengal* see XI.47.

..........................(2) Economy and Society of the Primitive People of India. *CF*, XI (1-2), 22-23.

9. BLUNT, E. A. H. *The Caste System of Northern India* see XI.49.

10. BOSE, Nirmal Kumar. *Culture and Society in India* see XI.51.

11. CHANANA, Devraj. *Spread of Agriculture in Northern India.* New Delhi, 30.2.00

12. CHATTERJEE, A. K. Glimpses of Social Life in the Kathāsaritsāgara. *JAIH*, III (1-2), 152-56.

13. CHAUDHARI, Naresh. *Bhāratīya nārī kā Svarūpa.* Bharatiya Sahitys Prak., 6+547. 35.00

Rev : *IJEco*, L (196), 103-4 ; *Tribune*, XIII (4), 6-7.

14. DAGLI, Vadilal (Ed.). *Foundation of Indian Agriculture.* Vora. 25.00

15. DAR, S. N. *Costumes of India and Pakistan* see XI.74.

16. DAS, Dipakaranjan. *Economic History of the Deccan* see XI.77.

17. DAS, Sukla. Agricultural Products of Northern India during the Time of Harṣa-Vardhana. *AIOC*, XXV, SP, 154-55.

(1) Staple food grains—rice, wheat, barley, different types of pulses and vegetables, oil yielding seeds, sugarcane, spices, fruits, betel leafs, areca nuts, saffron and medicinal herbs (2) non edible products—fibre yielding plants like cotton, flex and hemp, dye-yielding plants, cane etc.

18. DERASHRI and others. *Bhāratīya Arthaśāstra.* Laksmi Narayan, 12.50

19. DESHPANDE, Nirmala. India's Glorious Women. *BJ*, XVI (6) 53-56.

From Vedic to modern times.

20. DUTT, N. K. *Origin and Growth of Castes in India* (2 pts). Calcutta, Rep., 462. 40.00.

21. GAYATONDE, Shakuntala N. Pragmatism in Ancient and Modern Education. *AP*, XL (1), 31-33.

The pragmatic elements common to Ancient Indian Education and modern educational thought; the difficulties in attitude to life between the two; a synthesis necessary between idealism of objectives and pragmatism in the organisation and techniques of educational procedures.

22. GHOSH, Kamal Kumar. *Agricultural Labourers in India ; A Study in the History of their Growth and Economic Conditions.* Ind. Pubs., 16+296, (Ind. Pub. Ser. No. 7), 28.00

The break up of the village community ; land relations and Land Revenue during British rule ; Rural indebtedness ; Prices of Agricultural produces ; Employment in agriculture wages of agriculturer labourers.

23. GHURYE, G. S. *Caste and Race in India.* Popular, 490.40.00

24. HABIB, Irfan. Potentialities of Capitalistic Development in the Economy of Mughal India. *JEH*, XXIX (1), 32-78.

25. HOOJA, M. L. *Dowry System in India.* Asia Press, 236.20.00

26. JAUHARI, Manorama. *Prācīna Bhārata mẽ varṇāśrama vyavasthā.* BVP, 221.5.00

27. JHA, Krishna Kumar. Rethinking in Marriage Institution. *DI*, IX (2), 11-18.

28. JOSHI, Sanjeevani. Gold in Hindu Saṁskaras. *AIOC*, XXV, SP, 251-52.

Gold—symbol of powerful deities, mystic properties, brilliance, Sun, immortality ;-bestower of everything and destroyer of evils and evil—spirits.

29. KAMESHWAR PRASAD. Socio-Economic conditions of contemporary India as gathered from the Mṛcchakaṭikam. *AIOC*, XXV, SP, 157-58.

Ujjayinī of *Mṛcchakaṭikam* has no drainage system and no municipal lighting ; references to rice, pulse and vegetables but none to wheat ; references to oxen, dogs, donkeys, camels, pigeons and the swans ; use of gold coin named *suvarṇa* ; industrial products such as gold ornaments, garlands, face-powders, fine clothes, stone-work, wood-work, lamp, ink-tablet, bow and sword, different professions ; languages spoken in different parts of the country ; patriarchal system of society ; women's sphere limited only to the house; upper classes patronised music and learning ; food consisted of rice, pulses, vegetables, sugar, curds, ghee, meat etc. ; women wore *sārī* and men *dhotī* and *chādar*.

30. KING, Theodore. Marriage in Ancient India : Swayambara, its Most Romantic Form. *IE*, AP 27, 6 : 4.

31. LOOMIS. *Socio-Economic Change and the Religious Factor in India*. Affiliated, 160. 22.00

32. MAHAPATRA, Pinaki Ranjan. Currency System in Medieval Orissa. *QRHS*, IX (2), 72-80.

33. MALLIK, J. N. Educational Ideas of Rabindranath Tagore. *BRMIC*, XX (8), 207-15.

34. MANMOHAN. Woman—her Aesthetic Life in Ancient India. *BJ*, XVI (7), 217-19.

A Study based on the sculptures, paintings and Literature.

35. MANOJ. Prācīna Bhārata mē Śārīrika Śikṣā. *Śrīkṛṣṇasaṁdeśa*, V (5), 40-46.

36. MENON, T. G. Some Social Customs of Kerala. *Hindu*, AL 25, 11 : 5.

37. MOOKERJEE, Radha Kumud. *Ancient Indian Education : Brahmanical and Buddhist*. Motilal, Rep., 656+36 45.00

38. MOOKERJEE, Subodha Kumar. *Development of Libraries and Library Science in India*. The World Press, 10+536.21.50

Rev : *BrV*., XXXIII (1-4), 433-35.

39. NANDI, Ajoy Kumar. Evolution of the Hindu Marriage System. *Folklore*, X (5), 178-86.

The institution of marriage is as old as the human Society. It passed through several stages before it reached the present stage. Many primitive ideas and rituals are quite obvious in the Hindu marriage system.

40. PANDEY, Rajbali. *Hindu Saṁskāras.* Delhi, Rep., 300.30.00

41. PANSE, G. M. The Caste System of India. *AIOC*, XXV, SP, 257-58.

42. PARADKAR, M. D. Saṁskāras—Their Purpose and Significance. *AIOC,* XXV, SP, 258-59.

43. PATWARDHAN, Sunanda. Changing Religious Behavior and Traditions of Scheduled Caste. *BDCRI*, XXVIII (1-2), 54-65.

44. PILLAY, K. K. *A Social History of The Tamils.* (Vol. I), Madras Univ., 30.00

45. PODDAR, Arabinda. *Man, Science and Society in India.* Simla, 550.50.00

46. RAGHUVANSHI, V. P. S. *Indian Society in the 18th Century.* New Delhi, 374.45.00

47. RAJAYYAN, K. Certain Aspects of Caste System Among the Southern Tamils at the Begining of Modern Times. *OJ*, XII (1-2), 89-92.

48. RANI, SHYAMA MANI. A Plea for the Collection of Data of Minor Hindu Festivals Especially the Artistic Forms Employed Therein. *AIOC*, XXV, SP, 307-9.

Gives the details of the art-forms employed in some of the minor festivals of Hindus and makes an appeal to scholars to find out their significance and meaning and their connection, if any, with our primitive beliefs.

49. RAO, S. K. R. *Social Institutions among the Hindus.* Mysore, 85.15.00

Rev : *MO*, II (2), 62-63.

50. SAHNI, Savitri. The Distribution of Power in Traditional Caste Society in India. *BDCRI*, XXVIII (1-2), 77-100.

51. SAKSENA, Madhuraka. Madhyayugīna nārī. *Mānavikīya*, XII, 25-29.

52. SARAF, Samarendra. The Hindu Ritual Purity Pollution Complex. *EA*, XXII (2), 161-75.

53. SARKAR, R. M. Women in Tribal India Through Customs and Traditions. *Folklore*, X (1).

54. SASTRI, Kakaram. Cāturvarṇyadharmavibhāgaḥ kalpanikaḥ vaijñāniko vā. *AIOC*, XXV, SP, 348-52.

55. SASTRI, P. S. Marriage. *AM*, LVIII (9), 729-30.

56. SEHGAL, Sitaram (Comp.). *Hindu Marriage and its Immortal Traditions.* Navyug Pub., 50.6.50

57. SEN, B. C. *Economics in Kauṭilya,* see V. 223.

58. SEN, Dipak Kumar. A Side-light on the Caste-structure of Medieval Bengal. *Folklore*, X (6), 206-17.

59. SEN, Khagendra Nath. Mahatma Gandhi's Ideas on Education. BRMIC, XX (4), 99-104.

60. SEN, Sunil Kumar. *Studies in Economic Policy and Development of India.* Progressive Pub., 66, 10+239.15.00

Rev : *QRHS*, IX (1), 51.

61. SEN GUPTA, Shankar. (1) Socio-Cultural Organisations of the People of India with Special Reference to Women (contd.). *Folklore*, X (8), 281-304.

..............................(2) *A Study of Women of Bengal.* Ind. Pub., 300.40.00

..............................(3) *Women in Indian Folklore : A short survey of their Social Status and Position, Linguistic and Religious Study.* Eastern Law House, 284.25.00

62. SHAHABUDDIN, Mohammad. "Indian Religions and Customs" see XIX. 146

63. SHANMUGAM, N. Festivals—Their Bases and Uses. *VK*, LVI (4), 191-95.

64. SHARMA, Brijnarayan. *Social life in Northern India* (A. D. 600-1000). Munshiram, 66, 19+390.25.00

Rev : *BSOAS*, XXXII (1), 175-76.

An account of North Indian Society during the four centuries of the post-Gupta period.

65. SHARMA, R. S. *Early and Medieval Indian Society.* Dr. Chanana Memorial Lectures, Delhi Univ.

66. SINGH, Madan Mohan. *Life in North-Eastern India in Pre-Mauryan Times : With Special Reference to* 600 *B. C.*—325 *B. C.* Motilal, 68, 308.7.00

Rev : *Choice*, VI (3), 418.

A comprehensive treatment of caste, slavery, marriage, courtesans, food and drink, festivals, religions, monastic life, economy, arts and crafts, trade and currency.

67. SINGH, R. P. *Professional Education and Medieval India.* Arya, 192.8.50

68. SINHA, R. P. N. Unruffled women of Mithila. *Statesman*, Ap 13, 4 : 3.

69. SIRCAR, D. C. *Landlordism and Tenancy in Ancient and Medieval India as Revealed by Epigraphical Records.* Lucknow, 94.15.00

70. SUNDARAM, K. *Studies in Economic and Social Conditions of Medieval Andhra* A. D. 1000-1600). Triveni Pubs., 68. 6+96+9.10.00

Rev : *JAS*, XXVIII (3), 637 ; *JAIH*, II (1-2), 274-75.

71. SURYANARAYANA. Saṁskāra-vicāraḥ. *VS*, VI (1), 20-35.

72. VINDHYAVASINI PRASAD. Garbhādhāna Saṁskāra—eka adhyayana aur vivecana. *Vedavāṇī*, XXI (8), 12-14; (9), 3-6.

XXIII . . . VEDIC STUDIES

(1) HISTORY AND CULTURE

1. AGRAWAL, Vasudev Saran. Vaidika ghara. *VJ*, XVII (11), 5-9.

2. A Lawyer. Vedic Mention of a Pharao. *MR*, CXXXIV (1), 9-14.

The *RV*. II.13.8 mentions a certain Narmer which may be Pharao Narmer who ruled Egypt in about 3100 B. C. If it is true, then the ancestors of Vedic Aryans must have inhibited Mediterranean coasts opposite Egypt, prior to their migration to India.

3. BANERJEE, Shanti. Marriage-system in the Brāhmaṇas. *AIOC*, XXV, SP, 269.

4. BASU, J. (1) *Culture and Civilization As Revealed in the Brāhmaṇas.* The Author, Calcutta, 25.00

..............(2) *India of the Age of Brāhmaṇas* see XI. 37.

5. BHAGAVADDATTA. *Vedic Svapnavijñānam.* *GP*, XXI (6), 266-70 ; (7-8), 361-66 ; (9), 447-51 ; (10), 470-3 ; (11), 519-22 ; XXII (1-2), 9-18.

6. BHAT, G. K. Teacher-Pupil Relation : Vedic View. *AIOC*, XXV, SP, 3-4.

Presents datas concerning academic type of pursuits.

7. CHAUBE, Brajabihari. Yāskakālīna Bhārata. *AIOC*, SP, 7-8.

Throws light on the conditions of India at the time of Yāska on the basis of certain etymologies of words made by Yāska, his contemporaries or predecessors ; considers certain *nāmapadas* also.

8. RAMGOPAL. (1) The Figurative use of *Duhitṛ* in the Ṛgveda. *AIOC*, XXV, SP, 10-11.

The correct interpretation of the word *duhitṛ* is interlinked with the interpretation of the nature of Aśvins. In nearly a dozen passages *duhitṛ* comes with the nom. form of the word *pitṛ*. *Pitṛ* stands for *dyauspitā* and *duhitṛ* for the Dawn. The creator is figuratively spoken of as father in relation to his creation allegorically described as daughter.

..................(2) *Vaidika Vyākaraṇa* vol. II. National Pub. H. 28.00

9. SASHI KUMAR. A Study of Figures of Speech in the Ṛgveda with Special Reference to the Vasiṣṭha Maṇḍala. *AIOC*, XXV, SP, 367-68,

The various figures of speech are not used in the *RV.* merely for decorating the expressions in which they occur. Instead, they have been used there with several different purposes. Most of the figures of speech occuring in the Vasiṣṭha Maṇḍala have been used quite spontaneously, though some have been used deliberately and hence contain some artificiality.

10. SHASTRI, A. D. Svarita. *BCGV*, (14), 37-38.

11. SHIVARAMAIAH, B. K. A note on *Bahulaṁ Chandasi*. *MO*, II (1), 7-11.

12. JOSHI, M. N. Dāśarājñayuddha, A Study. *AIOC*, XXV, SP, 31.

A study of *RV*. VII. 18, 33 and 83 which throw light on the various aspects of this terrible fight.

13. KUSHAVAHA, Shivapujana Singh. Ṛgveda mẽ Kīkaṭa deśa kī kalpanā. *GP*, XXI (7-8), 369-76.

14. MANKAD, D. R. The Bharatas in the Ṛgveda. *OJ*, IX (1-2), 1-6.

15. MAZUMDAR, Ramprasad. Kiṁ Vaidikayugīyāḥ prācīnāśca vaṅgā anāryā āsan? *AIOC*, XXV, SP, 412-13.

16. MISHRA, Hari Mohan. Kashshu and Kaushika. *AIOC*, XXV, 18-19.

Holds that Kassi, Kusha and Kushika are the same people and their chief gods Kashshu and Kaushika are also the same.

17. MITRA, Veda. *India of Dharma Sūtras*. Arya Bk. Depot, 25.00

Rev : *Ṛtam*, I (1), 190-91.

18. MODIE, A. D. *The Brahmanical Culture and Modernity*. Asia, 152, 16.00

Rev : *JAS*, XXIX (1), 194-95.

19. NABAR, D. S. Notion of Worlds in the Brāhmaṇas and Āraṇyakas. *AIOC*, XXV, SP, 41.

Without summary.

20. RENOU, Louis. *Vedic India*. IBH, Rep., 160.16.00

21. SHARMA, S. N. (Ed.). *Vaidikayuga* (*History and Culture of the Indian People*). AACR, Gauhati, 723.30.00

22. SASTRI, Jayadatta. Vaidika Saṁskṛti mẽ gau tathā aśva kā mahattva. *Vedavāṇī*, XXI (4), 21-24.

23. SIDDHANTALANKAR, Satyavrata. *Heritage of Vedic Culture ; a pragmatic presentation.* Tarporewala, 34+356. 20.00

24. SINGH, Sarvadaman. *Ancient Indian Warfare with Special Reference to the Vedic Period.* Brill, 65, 14+203. 25 guilders.

Rev : *JAOS*, LXXXIX (3), 669-70.

25. VASHISTHA, Ramsharan. *Vaidika vivāha aur vivāhita Jīvan.* New Delhi, 55.1.00

26. VIDYADHAR. Candraloka aur Vedic Kāla. *Viśvambharā*, V (4), 2-3.

Editorial.

27. ZAEHNER, R. C. *Bhagavadgītā.* Clarendon press, 9+480. 88s.

Rev : *IAC*, XVIII (3), 63-64; *CAJ*, XIII (1), 79-80.

With a comm. based on original sources.

(2) LITERATURE

28. ADHVARINE, Bhatta Bhaskar. *Sāmavedārṣeya—Dipa.* KSVT, Tirupati, '67, 17+202 (KSV No., 7). 13.50

Ed : B. R. Sharma.

Rev : *Purāṇam*, XI (1), 1.

29. AITHAL, K. parameshwara. *RV.* Khil-s and the Sūtras of Āśvalāyana. *BrV*, XXXIII (1—4), 182-94.

30. ARUN. *Bhārata Saṅgama : Purūravā aur Urvaśī, Indra, Nahuṣa aur Namuci Bhārata kā Prathama Samrāṭa, Yayāti.* Atmaram, 263. 10.00

A Novel based on the Vedas.

31. ARVIND. (1) *Agni-Saṁhitā. GP*, XXI (9), 438—42.

..........(2) Ādyarṣirmadhucchandāḥ. *GP*, XXI (7-8), 347—48.

32. AYANGAR, S.S. " Saṅgīta Śāstra kā Udgama Sthāna Sāmaveda" see XVI. 6.

33. BHIDE, V.V. (1) Cock in Vedic Literature. *BHV*, XXVII (1—4), 1—6.

Cock, described in the Brāhmaṇas, as unfit for the Śrauta sacrifices ; a domestic bird in the *Atharvaveda*, fit for *bali* (offering) ; as a messenger of gods, announcer of the rising Sun and destroyer of the darkness ; rouses men to start their work.

.................(2) A Plea for a correct Translation of the Vaitāna Sūtra. *JUPHS*, (29), 83-97.

34. CHAUBEY, B. B. *Treatment of Nature in Ṛgveda.* Vaidika Sahitya Sadan, 40.00

35. CHAUBEY, B. N. Aghamarṣaṇa Mantra. *Vedavāṇī*, XXI (10), 18-20.

36. DASARATHRAJ. Saṁvāda-Paddhati kī paramparā. *Sarasvatī*, Nov., 376-82, 389.

37. DESAI, G. G. *Thinking with the Yajurveda.* Asia, '67, 184. 20.00

Rev : *JGJRI*, XXIII (1—4), 234; *PBh.*, LXXIV (II), 485-86.

38. DHARMADHIKARI, T. N. Some Conjectural Emendations in the Mānava Śrautasūtra (Gelder 1961). *AIOC*, XXV, SP, 33.

The author adds some more conjectural emendations to the list of emendations made by Dr. Caland and Dr. Kashikar in the *Mānava Śrauta Sūtra.*

39. DIWAKAR, H. R. Dārila and Mṛgārasūktas. *AIOC*, XXV, SP, 34.

40. ESTELLER, A. (1) The Quest for the Original Ṛgveda. *ABORI*, L (1-4) 1-40.

Holds that "our Saṁhitā-text is a redactorial product or palimpsest as far at least as its phonetic presentation and pronounciation as well as its saṁdhi are concerned. This affects and wrecks the original metre to a very large extent............metre and archaism, especially in phonetics, prosody, pronounciation and Saṁdhi, must be considered as paramount over and against the Saṁhitākāra's Saṁhitā-palimpsest. We deduced from this (and other reasons) a very important and far-reaching consequence namely that the Saṁhitākāra had used the redactorial device of word-transposition or word mobility, which we were entitled to restore to its original archaicising order."

......................(2) Western Scholarship and Ṛgveda Text-criticism with Special Reference to the Problem of the Archaic-*ai* Dative. *AIOC*, XXV, SP, 9—10.

Giving an account of the views of Western scholars—Pischel, Bartholomae, Oldenberg, Wackernagel etc., and studying the four groups of texts holds— " All those texts (in the four groups above) are supported by the convergent force of rhythmical, archaic, grammatical, contextual, idiomatic and parallel date which cumulatively form an abodictic proof of the existence of the archaic *ai* dative in the original *RV*, and this discovery in turn confirms the validity of our text-critical approach based on the fundamental principle that metre and archaism are paramount over the actual text of the Saṁhitā-"Palimpsest" and that with this method, we can text-critically reconstruct the original *RV*. of the Ṛṣi-Kavis to an extent unhoped for up to the present."

......................(3) Ṛgvedic Text—Reconstruction. *PICO*, III (1), 45-93.

Proves that " in *Ṛgveda* text-criticism, metre, rhythm and archaism are always paramount as against the traditional forms of the Saṁhitāpalimpsest......the Saṁhitā-

palimpsest will thereby have been the steppingstone to that rediscovery of the *Ṛgveda* but also the tomb—stone of the *SK* as a supposed- to- be infallibly genuine mouth-piece of the long suffering and woefully misrepresented ṛṣi-kavis—those expert masters of the archaic *Ṛgvedic* language and versifying craft."

41. GODBOLE, G. H. Aitareya Āraṇyaka—A Study. *AIOC*, XXV, SP, 30-31.

Synthesises Karma, Upāsanā and jñāna ; glorifies *Mahāvrata* ; interprets Vedic mantras in the style of Brāhmaṇas ; Prajāpati described as *undefined* ; begining of phonetics.

42. GUPTA, Sudhir Kumar. Skandasvāmī kī Vedabhāṣyaśailī. *AIOC*, XXV, SP, 370-71.

43. HARSHANARAYANA. Tāttvikaṁ Svarūpaṁ Vedasya. *Sārasvatī*. XXIV (2), 97-140.

44. HORSCH, Paul. *Die Vedische Gāthā und Śloka-Literatur*. Bern, '66, 516. Unpriced.

Rev : *IIJ*. XII (1), 27-34.

45. JOG, K. P. (1) Amṛtasya Cakṣaṇam in RV. 1.13.5. *AIOC*, XXV, SP, 12.

..............(2) On Veṅkaṭa Mādhava's Interpretation of the Similies Begining with 'Vipo no' in RV. 4.48.1 ; 6.44.6 and 8.19.33. *JOI*, XVIII (3), 188—97.

46. JOSHI, G. Y. Is Mahānāmnī A Khil ? *AIOC*, XXV, SP, 13-14.

Concludes that "this *MN* hymn is not Khil proper in the sense that it has not got its origin in any śākhā other than Śākala............the sūkta belongs to Śākala śākhā and that other was a tradition of reciting it at the end of the Saṁhitā among the followers of the Śākala Śākhā and that though it is not included in the Saṁhitā, it finds place in *AĀ*."

47. JOYARDAR, Devadas. Vaidika Kalpanā aur Ravīndranāth. *AIOC*, XXV, SP, 323-26.

48. KANSARA, N. M. RV. X. 14. 1A : A Fresh Approach. *JGJRI*, XXV (1-4), 517—19.

Analyses the first quarter of the first ṛc of *RV*. X. 14—*pareyivāṁsaṁ pravato mahīranu* and translates it as (to Yama) who has been conducting..............to the lower-most regions.'

49. KANTAWALA, S. G. A Comparative Study of the Hymn to Araṇyānī in the Ṛgveda and the Taittirīya Brāhmaṇa. *AIOC*, XXV, SP, 361.

50. KEITH, A. B. (Tr.). *Veda of the Black Yajus School.* (2 vols). Delhi, Rep., 838. 15.00

51. MENON, B. Damodara. Bhāratasya ārṣasaṁpadaḥ. *Saṁvida*, Ag-My, 110-16.

52. NAVATHE, P. D. Two Anomalous Cases in the Padapātha of the Ṛgveda. *AIOC*, XXV, SP, 20.

Discusses the padapāṭha of the *RV*. 10.94. 14 *c* and *RV*. 1.124.7 *b* and shows that in these cases it violates the normal practice.

53. PALSULE, G. B. Patañjali's Interpretation of RV. 10.71.2. *IA*, III (1-4), 27-29.

54. PANTUIA, Manjulamayanka. Skandasvāminā kimaitareyabrāhmaṇabhāṣyamapi vyaraci? *AIOC* XXV. SP, 371-72.

55. PATYAL, H. C. On the Expressions Bhṛgvaṅgirasā Māyā (GB, 1.2.9) and *Aṅgā Parvāṇi* (*GB*, 2.1.2). *IA*, III (1-4), 190-92.

56. PHILLIPS, H. B. A Free Rendering in Verse of Selected Varuṇa Riks. *VK*, LVI (2), 112-14.

57. PRABHAKAR, C. L (1) The Recensions of the Sukla Yajurveda. *AIOC*, XXV, SP, 21.

........................(2) The Course of the Gāyatrīmantra through the Yajurveda. *AIOC*, SP, 22.

........................(3) Gāyatrīmantra (Ṛgveda 3.62. 10) : A Study. *AIOC*, XXV, SP, 22-23.

The Gāyatrī mantra has intrinsic merit contained in the meaning of its words itself.

58. RAHURKAR, V. G. (1) The Ṛṣikās (Female seers) of the Ṛgveda. *IA*, III (1-4), 41-55.

.......................(2) Apropos the Ṛgveda V. 40. *JGJRI*, XXV (1-4), 511-16.

59. RAM GOPAL. Non-Legendary Interpretation of the Apālā-Sūkta (RV. VIII. 91). *PICO*, III (1), 127-38.

The hymn in question belongs to Indra whose main function is to release the blocked waters and to dig the course of rivers. The words *kanyā*, *avāyati*, *srutā*, *yatiḥ* and *urvarām* are associated in the *RV*. with the description of the rivers. The legendary interpretation fails to explain these words and other problems connected with the hymn. The author tries to prove that the *Apālā Sūkta* is a figurative description of a river in its hilly course."

60. RAM LAL, and others. *Veda-Jyoti* ; *Veda-mantramālā*. Ramlal, 144, 1.75

Selected Vedic hymns with expositions in English, Hindi.

61. RAVINDRANATH, P. K. New Light on the Vedas. *TI*, Fe 23, III : 1.

62. RAY, P. R. Concept of Kāvya in the Ṛgveda. *IA*, III (1-4), 177-80.

63. SAMPURNANAND. *Vedārtha Praveśikā*. Jnanapeeth, 84 (Lokodaya Granthmala, 277.) 2.50

An introduction to the Vedas.

64. SARASVATI, Vivekanand. (1) Śatapatha kyā hai ? *Vedavāṇī*, XXI (5), 18-20.

..............................(2) Śatapatha rahasya. *Vedavāṇī*, XXI (9), 15)-16.

..............................(3) *Śatapathabrāhmaṇam* (II pt.). Prācīna Vaijñānika-adhyayana-Anusandhana Sansthan, 3+243-1447. 70.00

65. SARMA, B. R. (Ed. Pub.). (1) *Ṣaḍviṁśa Brāhmaṇa*. Tirupati, '67 26+306. (KSV Ser. No. 9), 20.00

Note ; *Purāṇam*, XI (1), ii-iii.

..................................(2) *Jaiminīyārṣeya Jaiminīyopaniṣad Brāhmaṇas*. *KSV*, Tirupati, 67, 41+71, 239.24.00

Rev : *BrV*., XXXIII (1-4), 390-91.

The edition of the *Jaiminīyopaniṣad Br.* is based on four MSS. and the Devanāgarī edition 1921 prepared from the Hanns Oertal's edition by Ram Deva ; with word indexes, critical notes and a detailed intro. pointing to the characteristics of the text.

..................................(3) *Ārṣeya Brāhmaṇa* (with Vedārthaprakāśa of Sāyaṇa). KSV, Tirupati, 20+352 (KSV Ser. No. 8). 18.50

Edn. based on seven MSS besides A. C. Burnell's Roman Script edn. of 1878.

Rev : *Purāṇam*, XI (1), ii.

66. SARMA, E. R. Srikrishna (Ed.) (1) *Kauṣītakibrāhmaṇa* I, Text. Wiesbaden, '68, 17+210, DM 86.

Rev : *BSOAS*, XXXII (2), 456-57.

..................................(2) *Veda-samīkṣā*. Shri Venkateshwar Univ., '67, 48+128. 6.00

Rev : *BRMIC*, XX (12), 366 ; *JOI*, XVIII (4), 373-80.

Consists of the proceedings of the Seminar on the Vedas held in 1964 at the Venkateshwar Univ. Skt. papers (1) *Vaidika prakṛtipāṭhaḥ* (2) *Padapāṭhapariśuddhiḥ* (3) *Śuklayajurvedamīmāṁsā* (4) *Sāmavedo Laukiko Vyavahāraśca* (5) *Darśanānām lokanyāyānāṁca mūlabhūtavedabhāgaḥ* (6) *Vedeṣu rājanītiḥ* (7) *Śaunakīya Śikṣā* (8) *Vedalakṣaṇam* (9) *Keraleṣu Vedādhyayanasampradāyaḥ.*

English papers : *The Vedic Concept of Water ; Śrautasūtras ; Astrological references in the Vedas ; the Vedic Economy ; Chemistry in the Vedas ; Games, sports and amusements in the Vedic Age ; The Vedas in Saṅgam Literature.*

67. SARMA, Purusottam (Ed.). *Śuklayajurvedīya Rudrāṣṭādhyāyī.* Varanasi, 128.1.50

68. SASTRI, A. Vedeṣu Atharvavedaḥ. *AIOC,* XXV, SP, 355-58.

69. SATHAYE, S. G. Aitareya Brāhmaṇa and the Republic. *PEW,* XIX, (4), 435-41.

70. SARMA, K V. Dakṣiṇāpathe Vedapracāraḥ. *VS,* VI (1), 11-18.

71. SHARMA, Umesha Chandra. Madhucchandas Vaiśvāmitra (in the Vedic and the Post-Vedic Literature). *AIOC,* XXV, SP, 26-27.

Discusses the various aspects of life and works of the ṛṣi-kavī.

72. SHARMA, T. R. *Some Observations on the Date of the Sectarian Upaniṣads.* *AIOC,* XXV, SP, 163-64.

Places the sectarian Upaniṣads between 1st-6th century A. D.

73. SHASTRI, D. V. Some Observations on a Vaiśvadeva Hymn (1-44) in the Rgveda. *AIOC,* XXV, SP, 40.

74. SASTRI, Jaydatta. Vaidikasamasyā samādhāna. *Vedavāṇī,* XXI, (12), 10-12.

75. SHENDE, N. J. *Kavi and Kāvya in the Atharvaveda.* *CASS,* 67, 8+186.

Rev : *JAOS,* LXXXIX (3), 670. *Archiv,* XXXVII (2), 292-93.

Deals with *Kavi, Kāvya* and *Alaṁkāras,* and presents some specimens of the *Atharvaṇic Kāvya.*

76. SHUKLA, Siddhanatha. Ṛgvedavyākhyā udbhavo vikāsaśca. *Sāgarikā,* VII (4), 302-16.

77. SINGH, A. D. Śākhās of the Ṛgveda. *AIOC,* XXV, SP, 24-26.

78. SINGH, Balajeeta. "Ṛgveda and Relativity" see XX. 52

79. VEDALANKAR, Raghubir Mumukshu. Veda ke ālocaka evaṁ bhāṣyakāra. *GP,* XXII (3), 149-52.

80. VENKATASUBBIAH, A. (1) On Ṛgveda I.104.1. *VIJ,* VII (1-2), 25-35,

..............................(2) *Contributions to the Interpretation of the Ṛgveda.* Mysore Univ., '67, 4+300.9.00

Rev : *BrV*, XXXIII (1-4), 390 ; *JAOS*, LXXXIX (3), 666-67.

Interpretations on *Ṛgveda* (5.78.8) ; *akra* ; on an unusual type of Vedic Simile ; *sūnṛtā* ; *Sūnar* ; *puraṁdhi, vayunā* ; *navedas* ; the root *api-vat* ; *Vananvat* ; *pāthas* ; *aptur* ; *aptūrya* ; *upahvara.*

..............................(3) *Vedic Studies* (Vol. II). ALRC, 9+283 (A. L. S., 98). 15.00

Rev : *JOI*, XVIII (4), 371-76.

Reprints from the *Adyar Libr. Bull.*, Vols. 26-30 ; discusses the difficulties and crucial problems of the *Ṛgveda.*

81. VIDYALANKAR, Manohar. Śrutirmahīḥ eka nayā dṛṣṭikoṇa. *GP*, XXI (7-8), 385 91.

82. VIDYASAGAR, Madanamohan. Āryō ke pramāṇa grantha. *Vedavāṇī*, XXI (10), 12-15.

83. VISVABANDHU, Acarya (Ed.). *Vedaśāstrasaṅgrahaḥ* (*Sāhityaratnakośaḥ* Vol. I). Sahitya Akademi, '66, 39+381. 15.00

Rev : *JAOS*, LXXXIX (3), 665; *Archiv*, XXXVII (2), 293.

(3) LINGUISTICS

84. ACHARYA, K. C. Linguistic Observation on Some Prakrit Quotations of Mārkaṇḍeya. *Bhāratī*, III (4), 75-83.

85. AGRAWAL, V. S. Traditional Approach to Vedic Interpretation. *PICO*, III (1), 1-13.

86. AIRI, Raghunath. Etymological Study of the Word 'Sarasvatī'. *AIOC*, XXV, SP, 1-2.

Sarasvatī meaning 'speech' and a name of a river is derived from *svṛ* > *sṛ* and not from *sṛ* directly. *Saras*—derived from *sṛ* < *svṛ* means 'water', 'sound', 'praise' 'lustre'. *Sarasvatī* means 'one possessed of water, sound, praise and lustre'.

87. ATHALEKAR, S. L. Kāśikāgatāni vaidikāvataraṇāni. *AIOC*, XXV, SP, 1.

Discusses the two vākyas—*sendra rājā kṣayati carṣaṇīnām* (6.1.134) and *patāti vidyut* 3.4.94).

88. BALASUBRAHMANYAM, M. D. (1) Vedic Śriyase—An Accentual Note. *AIOC*, XXV, SP, 29.

According to the Pāṇini's rule 6.1.197 *śriyase* is *ādyudātta*. But in the *RV*, *TS*, *MaiS* and *KāthaS*, the accent falls regularly on the initial syllable of the suffix (*śriyáse*). The author tries to justify the two types of accentuation (*śríyase* vs. *Śriyáse*) in the light of Pāṇini's descriptive procedure.

.... (2) Arya : An Accentual Study. *IA*, III (1-4), 112-27.

.... (3) "The Accentuation of Arya in Pāṇini and Veda" see X. 15.

89. BANERJEE, A.C. Ajāmi in the Saṁhitās. *PICO*, III (1), 25-27.

Studies the two instances of the occurrence of the word *ajāmi* in the *Ṛgveda* and the *Vājasaneyi Saṁhitā* and holds that the word meaning one's own sister or the sisters within the clan stands for the 'non-approachable or non-marriageable in the context of clan-exogamy. Thus the word has a social-cum-kin significance and means an enemy or rival belonging to the approachable group.

90. BHATTACHARYA, Bhavaniprasad (Ed.). (1) Vaidika Vyākaraṇam. *SSP*, LI (11), 51; LII (2), 34-43 ; (3), 69-71.

Pāṇini's *Vaidikīprakriyā* with English tr.

.... (2) Observations on Some Technical Terms in Vājasaneyiprātiśākhya. *AIOC*, XXV, SP, 361-63.

Terms treated are : *Upadhā*, *Saṁyoga*, *lopa*, *Āmreḍita*, *sthitopasthita*.

91. BHAVASAR, S. N. On the Etymology of Indra. *IA*, III (1-4), 152-56.

92. BHISE, Usha R. The Importance of Nāman in the Ṛgveda. *AIOC*, XXV, SP, 2—3.

The source of the '*Japayajña*' lies in the *Ṛgveda*. The word (*nāman nam*, 'to bend') means 'that which bends a god,' *namayati iti nāma*, i.e., makes him favourable towards a worshipper. *Nāman* is full of the potencies of the god concerned. *RV*. VIII. 11. 5 *bhūri nāma manāmahe* proves the presence of *nāmajapa* at that time.

93. BISWAS, A. T. Sarma. Prakritism in Vedas. *AIOC*, SP, 415.

Words of unknown origin found in the *Vedas* are the remains of non-Sanskrit dialects of old Indo-Aryan. These words should be treated as *Prākṛt* or *Deśī* words current in the Folk-speech during the Vedic times.

94. CHANDRATRE, P. D. Longer Metres in Ṛgveda. *BCGV*, (14), 1-7.

On *Aticchandāṁsi* containing more than 48 syllables in a stanza, e. g., *Atijagatī*, *Śakvarī* etc.

95. DANGE, S. A. (1) Śiprin and Śipiviṣṭa. *JGJRI*, XXV, (1-4), 501-10.

..................(2) Adma-sad. *AIOC*, XXV, SP, 8—9.

Close association of the word with *jāgṛvi, upastuti, vadmā* ; *adma* denotes a priest whose duty was to awake first of all and sing the praise of Agni with an offering and rouse all other priests as well as Agni. *Adma-sad* then means not only a person 'sitting at the food' or 'offerings' but in association with the words denotes 'awakening a person of high rank' (the chief priest), 'sitting at the offering to rouse' and later, 'a high priest.'

96. DAVANE, G. V. An Analytical Study of Samudra in the Ṛgveda. *PICO*, III (1), 33-35.

Concludes that in *Ṛgveda*, the word *samudra* always means the 'ocean.' It is the vast terrestrial ocean which suggested to the ancient poets the imaginary ocean of the firmament. In post—Vedic litrature also it meant the firmament. The 'cloud,' 'Soma-juice', 'a vat of Soma', '*Vasatīvarī* waters' and the 'Sun' are its later developments. When used as an adjective of a deity it expressed the vastness of the deity's power.

97. DEVASTHALI, G. V. *Pāṇini and Ṛgvedic Interpretation.* *AIOC*, XXV, SP, 41.

98. DHARMAPAL, G. *Linguistic Atom, A Key to the Secret of the Vedas and the Vedic Ritual.* Bharat Bharati, 3.75

99. ESTELLER, A. (1) More on 'Word-Mobility in the Ṛgvedasaṁhitā. *OJ*, IX (1-2), 7-19.

..................(2) "Ṛgveda Text Criticism with Special Reference to the problem of Archaic-Āi Dative" see XXIII.40.2

Proves the existence of the archaic-āi-Dative in the original *Ṛgveda*.

100. GAJENDRAGADAKAR, S. N. The word Śloka in the Ṛgveda. *AIOC*, XXV, SP, 191 ; *JUB*, XXXVIII (74), 94—99.

101. GONDA, J. The Meaning of Vedic Kārú-. *JGJRI,* XXV (4), 479-88.

" The Vedic *Kārú-* and the Greek *Kērux*—although their appelations were etymologically related, were it is true, both of them " spokesmen " speaking on behalf of patrons or others in public obviously being the most conspicuous part of their task.........Granting that in olden times no clear distinction was made between the man who composed poems, hymns or tales and the man who delivered them, the Vedic term *kāru-* alone.........denoting the "proclaimer of praise", cannot in my opinion, prove the existence, in the common father-land of all Indo-Europeans, of a poet, known by the name of *Kāru- and mainly characterised by his wanderings."

(2) *Loka : World ond Heaven in the Veda.* Amsterdam, '66, 172.

(3) *The Meaning of the Sanskrit Term Dhāman.* Amsterdam, '67, 100.

Rev : *BrV,* XXXIII (1-4), 387-89.

(4) *The Meaning of Sanskrit Term Āyatana.* Adyar, (A. L. Series No. 38). 4.50

102. GOSWAMI, Sitanath. Is Agni A Portmanteau Word? *AIOC,* XXV, SP, 43-45.

103. HARTMAN, C. G. *Emphasizing and Connecting Particles in the Thirteen Principal Upaniṣads.* Annals Scientiarum Fennicae, '66, 180 (Ser. 13, No. 143,2).

Rev : *IIJ,* XII (1), 34-35.

104. HOFFMAN, Karl. *Der Injunktiv in Veda : Eine Syncronische Funktions untersuchung.* Heidelberg, '67, 298.

Rev : *JRAS* (1), 87.

105. HOHENBERGER, Adam. *Metres of Classical Poetry in the Purāṇas. Purāṇa,* XI (1). 10-66.

Tr : S. R. Sharma, German to English. Study of the Purāṇas shows that these works contain many artificial metres, such as are applied by Kālidāsa and other famous poets. In his *Śakuntalā,* we find 21, in the *Bhaviṣyapurāṇa* 24 and in the *Bhāgavatapurāṇa* 31 such metres. The paper before us shows after an introduction : in the table of numbers how often each metre in the Mahāpurāṇas and in the *Harivaṁśa* occurs, and in a list of passages where each metre in the mentioned works is to be found.

106. INSLER, Stanley. (1) The Origin of the Sanskrit Passive Aorist. *IF,* LXXIII (3), 312-46.

.......................(2) Vedic *dambháyati*. *IF.* LXXIII, 11-31.

107. JAMBUNATHAN, M. R. '*Mudgala*' (A Study of Rigveda X.102). *AIOC, XXV*, SP, 13.

108. JHA, V. N. On the Two Ṛgvedic Compound Forms—*Rathaspati* and *Vanaspati*. *AIOC*, XXV, SP, 16.

109. JOG, K. P. (1) On *haryát* vis - á-vis *háryat*. *JUPHS*, (29), 40-55.

.................(2) On the Galitas in the Padapāṭha As A Means of Ṛgvedic interpretation. *IA*, III (1-4), 56-82.

.................(3) Appropos of *Purutmá*. *JUP*, (31), 37-56.

110. KAPADIA, B. H. The word *Garta* in the Ṛgveda. *JGJRI*, XXV (1-4), 521-26.

"The word "*garta*" appears to have originally the meaning 'a chariot' or 'an elevated seat in a chariot'. Then 'an elevated seat in the gambling hall on which a person is required to sit in order to tell truth and truth alone'. Subsequently, it meant 'a house' then 'a pit' or 'a hallow' and even 'a cemetery'. It is only in 1.124.7 that *garta* because of *gartāruk* can mean a board or a dais on which dice were thrown. Even in the famous *Akṣasūkta* (10.34) this word is not found".

111. MEHENDALE, M. A. (1) Nirukta Note XIV : *Jāmi* and *Ajāmi* in the Nirukta 4.20. *AIOC*, XXV, SP, 19-20.

Jāmi (neuter) means '*atireka*', something in excess, hence also a 'twin'. *Ajāmi* means "foolish twin" or twins belonging to a different class i.e. not human).

..............................(2) Sūre duhitā. *PICO*, III (1), 105-8.

"Unless, therefore, *sūre* is taken as genitive with an irregular *sandhi*, *sūre duhitā* cannot be interpreted as 'daughter of the Sun'. It is therefore, suggested to separate them and interpret *sūre* as *sūra udite*. It is possible to suggest that instead of *udite* one might supply some such word as *priyā*, *juṣṭā* or *hitā* after *sūre* (*sūre* [priyā] duhitā). But . . . the former alternative appears better".

112. MISHRA, H. M. The Meaning of *Akra* in the Ṛgveda. *AIOC*, XXV, SP, 18.

113. MORGENROTH, Walfgang. *The Socalled Traces of Laryngeals in Vedic Sanskrit*. *PICO*, III (1), 123-26.

Greek *akros* meaning top of the hill corresponds phonetically quite well to the Skt. *akra*. The meaning 'mountain peak' suits all the passages in the *Ṛgveda* better than other meanings like a fort, a fence, a horse or an elephant.

114. OJHA, Madhusudana. *Pathyasvasti Vidyāvācaspati Śrī Madhusūdanasharmapraṇīta.* Rajasthana Ori. Res. Inst., 2+16+80+86 (Rajasthana Purātana Granthamālā, 109).6.00

On Vedic phonetics, a portion of the author's *Vākpadikā* with Hindi intro. and tr.

115. PANINI. *Vaidikavyākaraṇam. SSP*, LII (2), 34-43. (3), 69-71.

Ed : Dr. Bhavani Prasad Bhattacharya.

116. PATYAL. On the Modal Forms of the Simple Future in the Veda. *JUP*, (31), 81-85.

117. SHUKLA, S. N. (1) Avestan Kərəsānī and Vedic Kṛśānu. *AIOC*, XXV, SP, 49.

In the *Avesta*, *Kərəsānī* is the name of the opponent of *Haoma* (Vedic Soma). In the Veda, *Kṛśānu* is the protector of Soma. In later Vedic lit. he appears to be a *Gandharva*, closely associated with Soma. As in the Veda, *Gandharvas* are connected with Soma, so in the Avesta the *Gandarew* are said to dwell in the sea *Vourukasa*—the abode of white *Haoma*. This proves that in the early period of the Vedic and Avestic culture, *Kərəsānī* and *Kṛśānu* must have been one and the same mythical personality.

...............(2) Avestan Ērēzifya—and Ṛgvedic Ṛjipya. *AIOC*, XXV, SP, 50.

Ērēzifya occurs rarely in the *Avesta* whereas *ṛjīpya* several times in the *Ṛgveda*. Both are connected with the 'eagle'. The original meaning is 'far reaching' or 'going straight forward'. The meaning is yet controversial.

...............(3) Root Vis and its Derivatives in the Ṛgveda. *AIOC*, XXV, SP, 206.

118. SIHLER, Andrew. Sievers—Edgerton Phenomena and Ṛgvedic Matter. *Language*, (45), 248-73.

119. UPADHYAYA, Gangaprasad and others (Eds.). *Śatapatha Brāhmaṇa* (3 Vols.), Delhi, 1987.190.00

120. UPADHYAYA, S. A. The Word Vip in the Ṛgveda. *BhV.*, XXVII (1-4), 109-14.

121. VARMA, Harsha Chandra. Poetic Theory as Expressed in the Ṛgveda. *KURJ*, III (1), 35-37.

122. VARMA, Siddheshwar. Studies in Sanskrit Usage : (1) Vedic Usage of the Verb śak-. *VIJ*, VII (1-2), 22-24.

123. VELANKAR, H. D. Word Economy and Ṛgvedic Interpretation. *PICO*, III (1), 139-45.

124. VISHVABANDHU. Vedic Textuo-Linguistic Studies : The Grammatical Problem of the Gāyatrī RV. III.62.10. *VIJ*, VII (1-2), 1-21.

125. WIJESEKERE, O. H. de A. The Etymology and Significance of Ṛgvedic 'Khādi'. *PICO*, III (1) 149-55.

Concludes that "the *khādi*, as a post-neolithic weapon of attack, was itself the prototype of the celebrated discoid weapon of ancient India, the *cakra*."

(4) RELIGION AND MYTHOLOGY

126. ABHAYADEVA. Agnyādheya. *GP*, XXI (6), 181-84 ; (11), 535-37 ; XXII (3), 137-40.

127. ALSDORF, L. The Ākhyāna Problem Reconsidered. *PICO*, III (1), 14-20.

Holds that in the *RV*., there are a certain number of *ākhyāna* stanzas, (not original *ākhyānas*) quoted for special reasons which in some cases and in various ways are adapted to their new Ṛgvedic setting. Hence every *Ṛgvedic saṁvāda* must not be explained as a legend spell.

128. APTE, P. P. Bhadraka and Svastika. *AIOC*, XXV, SP, 303.

"Bhadra and Svasti are spell words, in Vedic culture and literature, surcharged with auspicious essence and inherent potency to transmit it all over when chanted in the form of hymns invoking heavenly powers . . . . . They represent species of patterns with defined sets of characteristics, in the field of architecture, iconography, yoga, dance, Āgama and Tantra."

129. BERGAIGUE, Abel. *Vedic Religion : According to the Hymns of the Ṛgveda* (Vol I). Arya Skt. Prak., 28+328.12.00

Tr. by V. G. Paranjpe.

130. BHAGAVADACHARYA. Yama-Yamīsaṁvādaḥ. *GP*, XXI (7-8), 310-14.

131. BHARATI, H. L. N. The Legend of Vāmadeva (The Birth of Vāmadeva). *AIOC*, XXV, SP, 4-6.

The legend of Vāmadeva's supernatural knowledge before his birth is due "to an error, one reason for it being the *paribhāṣā* : *yasya vākyaṁ sa ṛṣir yā tenocyate sā devatā*, which has often proved misleading, and the other reasons being the misunderstanding of the words *garbhe nu san* (IV.27.1), which, according to Weber, in later times were attributed to Vāmadeva. But it would be wrong to regard the whole tradition about Vāmadeva as erroneous because of this error. The error is that the real speaker of IV.21.1 etc., is some one other than Vāmadeva".

132. BHARATIYA, Bhavanilal. Indra aur Gṛtsamada kā Kathānaka. *GP*, XXI (7-8), 392-95.

133. BHAT, G. K. Minor Ṛgvedic enemies of Indra : Śaṁbara. *JUB*, XXXVIII (74), 1-10.

Identifies Śaṁbara with the cloud of rain-water.

134. BHATT, V. P. The Symbology of Sacrificial Horse in the Bṛhadāraṇyakopaniṣad. *AIOC*, XXV, SP, 226.

In *Bṛhadāraṇyakopaniṣad,* the world is compared to a *medhya aśva* which throws light on the concept of the world and man in those days.

135. BHATTABHATTAH, Shriram Vireshvar. Devatātattvavimarśaḥ. *SBh*, VII (1), 62-66.

136. BHATTACHARYA, R. Parthasarathi. Śrī Vaikhānasārādhana Vaidikam. *Saṁvida*, Ag-My, 96-106.

137. BHIDE, V. V. The Concept of Yuga Consisting of Five Years. *AIOC*, XXV, SP, 6.

Traces the origin of Vedic concept of Yuga consisting of five years to the references to the Cāturmāsya sacrifices extending over five years.

138. CHAKRABARTI, Samiran Chandra. An Approach to the Interpretation of Vedic Deity and Sacrifice. *AIOC*, XXV, SP, 363-64.

139. CHAKRAVARTI, Indramohan. The Vedic Saṁdhyā. *AIOC*, XXV, SP, 41-42.

Saṁdhyā is performed to be in holy communion with the Supreme Being.

140. DANGE, S. A. Aspects of the Great Roar in the Ṛgveda. *JUB*, XXXVIII (74), 11-18.

"The roar is the most original aspect of the divine commanding speech, the "open sesame" of the gods. It is not unlikely that it was suggested from the rain-oozing roar of the cloud, the midregion thunder believed to be the expressed active aspect of the supreme speech that lies hidden beyond in the *parama Vyoman* . . . . . . In a later stage the roar came to be adjusted with the concept of the *cloud cow* and became known as the lowing . . . . . . the roar, the lowing of the cow and the human speech are, thus aspects of the same divine speech, which is a forceful aid to ritual. . . they signify the active creative speech."

141. DE CHAUDHURI, H. K. Myths And Symbols : A Study of India's Spiritual Life. *BRMIC*, XX (1), 1-10.

Contents: Meaning and role of Myth; Mythical experience; Mythology and Language; Myths classified ; Nature of Indian Mythology ; Vedic Mytho'ogy ; Hindu Mythology ; Avatāras ; Heroes and Hero-sages ; Śiva cult ; the cult of Mother-Goddess ; Mythical Conception of Time and Space; Buddhist and Jaina Mythologies; Symbolic meaning of Myths.

142. DESHPANDEY, V. N. Kaśyapa. *MO*, II, 1-10.

Symbolizes a socio-cultural type ; *Saptarṣis* and *Kaśyapa* as Man-god ; Cultural roots of Kaśyapa Mythology.

143. DE SOUZA, J. P. Symbol of the Double-headed Eagle : Its Origin, Diffusion and Significance. A Study in the Migration of Symbols. *JUB*, XXXVIII (74), 117-34.

144. DEVASTHALI, G. V. Epithets of the Ṛbhus in the Ṛgveda. *PICO*, III (1), 37-44.

145. DIKSHITA, M. Ramanatha. *Sāmavedīyāṣaṣṭyabdapūrtiśāntiḥ*. V. Raghavan, '68, 32. Price not given.

Rev : *BrV.*, XXXIII (1-4), 432.

Describes the procedure of the rituals to be performed in connection with the *Ṣaṣṭyabdapūrti* by the Sāmavedins.

146. DIKSHIT, Somasundar. *Yāgaparicayaḥ—tatra Vājapeyayāgaḥ*. Ramayana Mudranalaya.

Rev : *Skt. P.*, VIII (1), 90,

147. DUMONT, Paul Emile. Kāmya Animal Sacrifices in the Taittirīya-Brāhmaṇa : The Eighth Prapāṭhaka of the 3rd Kāṇḍa of the Taittirīya Brāhmaṇa with translation. *PAPhS*, (113), 34-66.

148. DWIVEDI, Nanheprasad. Ṛgvede'gne rāṣṭriyaṁ svarūpam. *Sāgarikā*, VII (4), 342-49.

149. EDITORIAL. Vyāhṛtiyā̃ kyā haĩ ? *Sādhana*, XXXVII (1), 17-20.

150. GAYATONDE, Shakuntala N. Miscellaneous Information in the Myths of the Sāmveda Brāhmaṇas. *BhV.*, XXVII (1-4), 59-85.

A study of the *SV*. Brāhmaṇa myths, their analysis and evaluation of the contribution of these myths to the various branches of knowledge.

151. GHOSH, Manomohan. Identity of Varuṇa And Jehova. *AIOC*, XXV, SP, 11.

A discussion based on the materials collected from the Vedas and the Old Testament and other historical materials.

152. GOLDMAN, Robert. Mortal Man and Immortal Woman : An Interpretation of Three Ākhyāna Hymns of the Ṛgveda. *JOI*, XVIII (4), 273-303.

The myths of Yama-Yamī, Saraṇyū-Vivasvān and Purūravas-Urvaśī are in some way or other referent to the magico-religious mysteries of the Vedic Cult. The author throws light on their religious and anthropological import different from the traditional ones.

153. GONDA, J. (Tr.). *The Savayajñas* (*Kauśikasūtra* 60-68). Amsterdam, '65, 461. $ 16.80

Rev : *JAOS*, LXXXIX (1), 187-89.

Savayajñas—the sacrifices or acts of worship called *sava* ; contains introduction (pp. 7-76), a translation (pp. 77-115) and a commentary (pp. 116-432), indexes and important remarks etc.

154. GUPTA, Sudhir Kumar. Viśvāmitra aur nadiyā̃. *GP*, XIX (9), 455-58 ; (10), 489-94.

155. GUPTA, Urmila. Darśayāga mẽ Śākhāharaṇa karma. *AIOC*, XXV, SP, 37-38.

156. HARTMAN, Carl Gustav. Different Interpretations of Devī and Kālī in Muṇḍaka Upaniṣad 1.2.4. *Ṛtam*, I (1), 151-54.

157. IYER, M. K. Venkatarama. Upāsanā in the Upaniṣads. *KK*, XXXI (4), 109-13.

158. JAMBUNATHAN, M. R. Vedic Urvaśī ; A Most Ancient Drama. *VD*, XV (5-6), 101-2.

159. JIJNASU, Bhagavaddatta. Devāpi aur Śantanu ke vaidika ākhyāna kā vāstavika svarūpa. *Vedavāṇī*, XXI (2), 11 ; (3), 17-24 ; (5), 11-14.

160. JOSHI, G. Y. (1) Was Puruṣa-medha ever practised in Vedic India ? *AIOC*, XXV, SP, 12-13.

Puruṣamedha is a name of a ritual and not an offering of a human being in the sacrificial fire.

...................(2) Conception of Prāyaścitta in the Brāhmaṇas. *AIOC*, XXV, SP, 14-15.

Brāhmaṇas made injunctions for their own benefits rather than for purifying criminals. Hence Prāyaścittas became unpopular. They lost their original idea of self-purification for building up high moral standard in the society.

161. JOSHI, J. R. Uṣas. *IA*, III (1-4), 157-62.

162. KASHIKAR, C. G. (1) *A Survey of the Śrautasūtras*. University of Bombay, '68, 6+188. 3.00 [*JUB*, XXV (2)].

Rev : *BrV*, XXXIII (1-4), 392-93 ; *VIJ*, VII (1-2), 175-78.

Contains lectures on : (1) The Genesis of the Śrauta-sūtras (2) Brief sketches of the Śrauta and other Sūtras (3) Glimpses of the Śrauta-sūtras.

........................(2) A Fresh Study of Āpastamba Śrautasūtra XXIV.11-14. *AIOC*, XXV, 31-32.

Examines Caland's tr. in the light of Dhūrtasvāmin's Bhāṣya.

163 KHAN, Mohd. Israil. (1) The Brahmanic Legend of Vāk and the Gandharvas. *MO*, II (1), 26-31.

Nature of the *Gandharvas*, description of the legend, the legend in the *Śatapatha Brāhmaṇa*.

............................(2) Sarasvatī as a Physician in the Yajurveda. *AIOC*, XXV, SP, 365.

Sarasvatī means 'purifying water due to her nature' and 'the healing word'.

164. KINJAVADEKARA, Sripad Shastri. *Gāyatrī-vijñāna āṇi upāsanā*. Ishavasya Prak., 400.15.00

165. KULKARNI, M. B. Uṣas in the Brāhmaṇas. *AIOC*, XXV, SP, 17.

166. LAL, Krishna. Āśvayujī karma ke mantra. *AIOC*, XXV, SP, 35-36.

In 'āśvayujī' rite, special offerings are offered to Paśupati, Śiva etc. and most of its mantras are connected with the prosperity of the cattle.

167. MAJUMDAR, Devi. Mantras Applied in the Ritual of Churning out of Fire in Agnyādhāna. *AIOC*, XXV, SP, 39-40.

Discusses the nature of relation existing between the mantra and the ritual and holds that the mantras of the rituals are closely connected with respective rituals. The process of churning out of fire in *Agnyādhāna* ceremony is performed with certain mental preparation (*bhāvanā*) and is not only an outer ritualistic performance.

168. MISRA, Vidyaniwas. Vāk Legends in the Brāhmaṇa Literature. *PICO*, III (1), 109-18.

Holds that "the dualistic Vāk legends are a part of the overall pattern of the Brāhmanic polarization and are in consonance with the theory of Archetype applied to the Greater Mother, which envisages the indifferentiation of the primordial archetype ; the cosmogonic legends lay down the foundation of the śabda-Brahman concept of the grammarians and Kāśmīra Śaivas ; the legends pertaining to the sacred speech as differentiated from the profane speech are the main source of the idea that Saṁskṛtā Vāk is the speech of the Gods and as such the priests should preserve the

purity of speech. To conclude, it is Vāk which infuses life and colour into objects, which otherwise are mere clods of earth."

169. MODAK, B. R. Magic in Atharvavedic Literature. *JKU*, XIII, 8—30.

170. MUKHOPADHYAYA, Indira. Stories in the Chāndogya Upaniṣad. *AIOC*, XXV, SP, 227.

171. NAVAVATHE, P. D. On *the Mystic* Tutha-. *IA*, III (1-4), 83-92.

Occurs for the first time in the Saṁhitās of *YV*. ; Keith in his tr. of *TS*. leaves the word unrendered everywhere (1) A Purely *Yajurvedic* word. (2) An epithet of Agni and some sacrificial objects (3) from *tu-* to grow 'to increase', denotes 'a strong person'.

172. NIRUKTACHARYA, Dharmadeva. Tvāṣṭrī Saraṇyū Saṁjñaka Vaidika ākhyāna kā vāstavika rahasya. *Vedavāṇī*, XXI (6), 17-23 ; (7) 20-23 ; (8) 19-23.

173. PANDEY, Suryabali. Yajña kā sāttvika svarūpa. *Vedavāṇī*, XXI (7), 3-9.

174. PARPOLA, Asko. Śrautasūtras of Lāṭyāyana and Drāhyāyana and Their Commentaries and English Translation and Study Vol. 1 : 2 Agniṣṭoma. *CHL*, (43), 1—273.

175. PATYAL, Hukum Chand. On the Baliharaṇa Rite in the Āśvalāyana Gṛhyasūtra and others. *JUPHS*, (29), 61-67.

The study of the *baliharaṇa* rite as described in the *ĀŚV. G.S.* text in comparison with the other major Gṛhyasūtra texts such as the *Śāṅkhāyana, Kauṣītaka, Baudhāyana, Āpastamba, Mānava, Pāraskar, Khādira, Bhāradvāja, Gobhila, Jaiminīya, Hiraṇyakeśin, Vārāha, Vaikhānasa and Kauśika.*

176. PRABHAKAR, C. L. Erotics in the Yajurveda. *IA*, III (1-4), 181-89.

YV—as a source book of ancient Indian Erotics ; emphasises that man is complete only after acquiring wife and children.

177. PRIYANANDA. Universality of Vedic Religion. *VD*, XV (5-6), 103—4.

178. RAHURKAR, J. G. Dadhyañ Ātharvaṇa in the Vedic Literature. *AIOC*, XXV, SP, 24.

Discusses the legends of Dadhyañ Ātharvaṇa in the Vedic literature ; Holds that Dadhyañ is the founder of the *Soma*-cult and does not symbolize the *Soma* plant. He obtains cows from Indra and is able to open the cowstalls by Soma's power.

179. RAM GOPAL. Vedic Sources of the Śārṅgaka Legend of the Mahābhārata. *JGJRI*, XXV (1-4), 397-401.

Refutes Sāyaṇa's view that *RV*. X. 142 traces its origin to the epic legend concerning *Khāṇḍava-dāha* and concludes that the author of the *MBh* was well conversant with various Vedic traditions He utilized the *RV*. hymn in question for the composition of the *Śārṅgaka* legend. The epithet *Śārṅga,* employed as a *gotra* name for the four *Ṛṣis* of the *RV*. X 142, provided a cue to transform the four *Ṛsis* into the four birds (*Śārṅgakas*) of the epic legend.

180. RAY, Pramoda Ranjana. Devotion in the Ṛgveda. *AIOC,* XXV, SP, 23.

Difference between magic and devotion ; comparison of the *Ṛgvedic* poetry with other primitive literatures and study of the essential characteristics of *Ṛgvedic* devotion.

181. SCHMIDT, Hanns-Peter. *Bṛhaspati Und Indra.* Otto Harrassowitz, '68, 260.

Rev : *ABORI,* L (1-4), 109-12.

182. SEN, Milan. Some Lights on the Aspects of the Soma-rite called Vājapeya. *AIOC,* XXV, SP, 364-65.

The performance and significance of the Vājapeya rite, its comparison with Rājasūya.

183. SHARMA, Nigam. Rudra. *GP,* XXI (7-8), 399-403.

184. SHASTRI, Dharmendranath. Ṛgvede Cyavanākhyānam uttaravaidikasaṃhitye'sya vikāsaśca. *GP,* XXI, (7-8), 319-38.

185. SHASTRI, Siddhanta and others. Indra-Vṛtra-Dadhīca. *GP,* XXI (7-8), 377-80.

186. SHUKLA, S. N. Concept of Morality in the Avesta and the Ṛgveda. *IA,* III (1-4), 139-51.

187. SINGH, K. P. *A Cultural Study of the Kātyāyana-Śrauta-Sūtra.* Bharat Bharati, 21.00

188. STUTLAY, Mergaret. Aśvamedha or Indian Horse Sacrifice. *Folklore,* (80), 253-61.

189. SWAIN, Anam Charan. Concept of Lakṣmī and Sarasvatī in the Later Upaniṣads. *Bhāratī,* III (4), 21-27.

190. TATACHARI, A. R. Vedic Rituals. *BITC,* Ja-Ju, 87-92.

A seminar on "*Ritual, Ethics and Mysticism.*"

191. THITE, Ganesh Umakant. (1) Utsannayajña. *JOI,* XVIII (3), 179-186.

Utsannayajña—an obsolete big sacrifice.

……………………………(2 A Propose of the Vājapeya. *JUPHS* (29), 31-39.
Meaning of the word *Vājapeya* ; importance of food ; popular rites.

……………………………(3) Non-attractive Dakṣiṇās in Śrauta Ritual. *VIJ*, VII (1-2), 36-44.

……………………………(4) Brāhmaṇagranthātīla paśuyajña āṇi ahiṁsā. *Navabhārata*, XXIII (2), 26-28.

……………………………(5) Cāturmāsya-sacrifices Researched. *JUP*, (31), 57-79.

Proves *Cāturmāsya* sacrifices as a "curing magic" performed by the masses, traces of which are found in the Vedic texts.

……………………………(6) Elevation of the Sacrifice in the Brāhmaṇas. *IA*, III (1-4), 163-68.

……………………………(7) Animal Sacrifice in the Brāhmaṇa Texts. *AIOC*, XXV, 28.

……………………………(8) Animalism in Ancient India. *AIOC*, XXV, SP, 29.

A study of Animalism in the Vedic, Epic, Buddhist and Jainist texts.

192. TUNGAR N. V. Yāgīyapaśuhiṁsā niṣiddhā. *AIOC*, XXV, SP, 343.

193. VEDALANKAR, Bhagvaddatta. (1) Yajño ke prati logõ mẽ aśraddhā evaṁ Bṛhaspati dvārā usakā nirākaraṇa. *GP*, XXI (7-8), 382-84.

……………………………(2) Vaidikasvapnavijñānam. XXI(5), 238-41;(6), 266-70

194. VEDALANKARA, Jagannath. Indrāgastyasaṁvādaḥ. *GP*, XXI (7-8), 315-18.

195. VEDALANKARA, Ramnath. (1) Ṛgveda kā Viśvāmitra-nadī saṁvāda. *GP*, XXII (5), 242-46.

……………………………(2) Ṛgveda kā Sarmā-paṇi saṁvāda. *GP*, XXI (7-8), 461-68.

……………………………(3) Viṣṇusūkte Vāmanāvatārakathī-śaṅkā tannirāsaśca. *GP*, XXI (7-8), 343-46.

196. VEDASHRAMI, Virasena. Vedakathā. *GP*, XXI (7-8), 404-16.

197. VISWANADHASASTRI, D. The Institution of Sacrifice, Agniṣṭoma—its Origin and Development. *AIOC*, XXV, S P, 27-28.

(5) PHILOSOPHY

198. BHATTACHARYA, Durgamohan. The Brahmaveda and Brahmasūtra. *PICO*, III (1), 28-32.

> "The appellation *Brahmaveda* can more appropriately be applied to the Paippalādasaṁhitā of the *Atharvaveda* . . . In the hymns of the Paippalādasaṁhitā Brahman is a definit power. It manifests itself as a sacred word, as the ritual, as the Veda and finally as the Supreme Being. . . . . . many of the Vedantic Thoughts of the later times had their origin in the texts of this rare śākhā of the *Brahmaveda.*"

199. EDITORIAL. A Philosophic Look through the Veda. *VL*, III (5), 133-41.

200. GANGOPADHYAYA, Sujata. Some Fundamental Doctrines of the Upaniṣads. *AIOC*, XXV, SP, 301.

201. GODBOLE, G. H. "Aitareya Āraṇyaka" see XXIII. 41

202. GONDA, J. The Mudgalopaniṣad. *WZKSO*, XII-XIII, 101-13.

203. HARTMAN, Carl Gustav. Different Interpretations of Devī and Kālī in Muṇḍaka Upaniṣad 1.2.4. *Ṛtam*, I (1), 151-54.

204. IYER, M. K. Venkatarama. (1) Taittirīya Upaniṣad. *VK*, LVI (1), 41-45.

.... (2) The Muṇḍaka Upaniṣad. *VK*, LVI (7), 310-16.

205. JHA, Adityanath. Eṣā Śikṣopaniṣadi. *Suryodaya*, XXXXV (1) 9-12.

An address at the 11th Convocation, Skt. Univ., Varanasi.

206. JOSHI, Ilachandra. *Upaniṣadō kī Kahāniyā*. Setu Prak. 212. illus. 6.00

207. KRISHNANANDA, Swami. The Puruṣasūkta. *Divine*, XXXI (11), 451-53.

208. LAL, P. (Tr.). *The Avyakta Upaniṣad.* Writer's workshop, 30, 10.00

209. MATTHEW, A. V. *The Message of the Ṛṣis : Studies in the Upaniṣads from the Standpoint of a Christian Reader.* Christian Inst., '67, 39 3.50

Rev : *AP*, XL (8-2), 367-68.

210. MULLER, F. Max (Tr). *Upaniṣads* (2 Vols). Delhi, Rep., 940.20.00 Eng. Tr.

211. NARAIN, Swami. A Commentary on the Īśopaniṣat. *VL*, III (5), 142-44.

212. OMPRAKASH. Taittirīya-darśana. *Sādhana*, XXXVII (1), 28-35.

213. PANDIT, M. P. *Gleanings from the Upaniṣads*. Dipti Pubs., 239. 10.00.

214. PATIL, G. M. Major Thoughts in Minor Upaniṣads. *AIOC*, XXV, SP, 229.

The predominant note of the minor Upaniṣads is pantheism mixed with yoga, Tantra, Bhakti. Some of the Upaniṣads describe mundane matters such as *Bhasma*, *Rudrākṣa* and the life of a Saṁnyāsī giving them a tinge of spiritual thought. The major upaniṣads are knowledge 'pure', while the minor Upaniṣads are knowledge 'applied'.

215. RANADE, R. D. *A Constructive Survey of Upaniṣadic Philosophy*. *BVB*, 20.00

Rev : *TI*, IV : 3-4.

216. SATVALEKAR, Sripad Damodar. Kyā Īśa Upaniṣad mẽ Yati dharma kī nivṛtti hai ? *Sādhana*, XXXVII (1), 36-40.

217. SHASTRI, A. Mahadev (Ed.). *The Yoga Upaniṣads*. *ALRC*.

Rev : *BRMIC*, XX (12), 366.

20 minor Upaniṣads dealing with the different aspects of yoga.

218. TIWARI, Shashi. Vaidika tathā laukika Sūrya-stutiyõ mẽ stuta Sūrya devattva se Brahmattva kī ora. *AIOC*, XXV, SP, 36-37.

219. TRIPATHI, Ram Pratap. Upaniṣad aur unakī mahimā. *Sādhana*, XXXVII (1), 21-27.

220. VENKATANATHACHARYA, N. S. (Ed.). *Advayatārakopaniṣad* (with the comm. of Śrī Appayaśivācārya). Oriental Res. Inst., Univ. of Mysore, (Pub. No. 113).

221. VIDYAMARTANDA, Dharmadeva. (1) Veda hī īśvarīya jñāna kyõ? *Vedavāṇī*, XXI (5), 14-17.

....(2) Vedic Dharma, Science and Philosophy. *VD*, XVI (3.4), 54-66.

222. VIMLA. Vaidika Devavijñāna aur maharṣi Dayānanda. *Vedavāṇī*, XXI (6), 6-10.

223. VOHRA, Ashanand. Taittirīya Upaniṣad aur Brahmavidyā. *VJ*, XVIII (2), 4-8.

224. VORA, Minal M. Śaṅkarācārya's Interpretations of the Kaṭha-Upaniṣad 1.3.11 and Chāndogya Upaniṣad 6.8.6. Are There Any Discrepancies ? *AIOC*, XXV, SP, 230.

Considers Śaṅkarācārya's interpretation of the *Kaṭhopaniṣad* I. 3.11 and *Chāndogyopaniṣad* VI. 1.6. Whether it is identical in different contexts or is self-contradictory.

225. YADAV, Madhuvan Prasad. Taittirīyopaniṣad. *Sādhana*, XXXVII (1), 1-51. With comm.

226. YAJNIK, Jivanshankar. Taittirīyopaniṣad aur Brahmasūtra. *Sādhana*, XXXVII (1), 47-52.

Reproduced from the "*Upaniṣadāṅka*" of *Kalyāṇa*.

XXIV . . . LIST OF INDEXES, DICTIONARIES ETC.

1. ACHARYA, Kesavadeva. *Angreji Hindī Śrī Aravinda Śabda-Kośa.* Divyajivan, 122. Dictionary of Sri Aurobindo's terms.

2. ADYAR LIBRARY AND RESEARCH CENTRE, MADRAS. *Dr. V. Raghavan Felicitation Volume.* Vols. 31-32 of *BrV*). '68, 670.

   Rev : *AP*, XL (8-9), 361-62.

3. AITHAL, K. Parameshwar (Ed.). *Descriptive Catalogue of Sanskrit Manuscripts-Stotras* (Vol. I-II). Adyar, (A. L. Series No. 96).120.00

4. AMERICAN LIBRARIES BOOK PROCUREMENT CENTRE, New Delhi. *Accessions List India,* VIII (1-12).

5. APTE, V. S. (Comp.). *Sanskṛta-Hindī Kośa.* Motilal, 1364.15.00

   Hindi tr. of the Author's "*the Student's Saṁskrit English Dictionary.*"

6. BHANAVATA, Narendra. *Ācārya Śrī Vinayacandra Jñānabhaṇḍāra Grantha Sūcī* (pt. I). Acharya Shri Vinayachandra Jnanabhandara, 480.25.00

   Rev : *SP*, XX (3), 94-95.

7. BHANDARKAR ORI. RES. INST., Poona. *P. K. Gode Studies* (Vol. VI, pt. 1-2).167+ 188.30.00

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